THE

CHRISTIAN OBSERVER.

N°. 7.] JULY, 1802. [N° 7. Vol. I.

RELIGIOUS COMMUNICATIONS.

THE LIFE OF THE APOSTLE PAUL.

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At the time he is introduced to notice in the Acts of the Apostles, there is reason to believe he was about thirty-three or four years of age. For if Bishop Pearson be right in placing Stephen's death in A. D. 34, and Dr. Lardner in dating the Epistle to Philemon in 60; then, as in that Epistle the Apostle styles himself *Paul the aged*, an expression which gives the idea of a man of sixty, it is more probable that he was thirty-four than twenty-four, when he began to act so public a part. Indeed it is hardly conceivable, that the Sanhedrim should invest a youth, raw from the seclusion of the schools, with the formidable powers of an inquisitor general; or that our Lord, who paid so strict a regard to decorum, and abstained from the exercise of his own ministry until he was thirty years of age, should place a young man of twenty-five in the Apostolate, in which he was to act a part so very extraordinary.

There is no reason to believe that he resided at Jerusalem during our Lord's personal ministry. It is natural to think, that his studies having been finished, he had then returned to Tarsus, where he probably continued, following his occupation of a tent maker, with the exception, it may be, of occasional visits to Jerusalem, until after Pentecost. If this were the case, something may be pleaded in extenuation of his criminal conduct; and light is cast on his own declaration, that he persecuted *ignorantly in unbelief*. It is also observable, that in all his writings there is no allusion to any transaction of the ministry of Jesus Christ, which implies his personal knowledge of it. The appearance of our Lord, as he was in the way to Damascus, he speaks of in terms, which indicate that he had never seen him before; but had he resided at Jerusalem, this would scarcely have happened. Is it credible, that a man of his inquisitive and eager zeal should never have been among the many Pharisees, whose curiosity or malice induced them to attend Christ's ministry? How public was our Lord's conduct at the last Passover; entering the city in triumph, acknowledged as Messiah by the loud Hosannahs of the attendant multitude; teaching daily in the temple, and expelling from it the buyers and sellers; accused and condemned in a court of judicature; and at last publicly executed in the presence of thousands. Where was Saul during these wonderful events, which engaged the eyes, the ears, the tongues of all men? Did so strict a Pharisee absent himself from the temple during all that Week? Was this active persecutor ashamed of

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joining his friends in inflaming the multitude, and in echoing the shout, *Crucify him!* or of accompanying the *rulers, chief priests, scribes, and elders*, who basely derided the blessed Redeemer in his dying moments? Or, would the Apostle, who so pathetically laments the part he took in the death of Stephen and other martyrs, have been wholly silent, had he had any part in the crucifixion of Christ?

Soon after Pentecost, however, we find Saul in Jerusalem, where he was not calculated to remain long a neutral spectator. His education, principles, and connections, decided the part he was to take, and the natural vehemence, fearlessness, and activity of his character, inflamed by a zeal as fervent as it was ill directed, gave an energy to his exertions, which rendered him one of the most formidable antagonists of the Church of God. He appears to have commenced the career of persecution, by joining in the clamour against Stephen. He was present in the council at Stephen's accusation, saw the miraculous glory on his face, and yet took a part in his death, as a witness of the legality of the proceedings against him. Having once tasted blood; with the characteristic fierceness of his tribe, *he ravened as a wolf.* From a subaltern, he became a leader in the alien hosts. Blind to reason, deaf to pity, his firm nerves shrunk not from torture and blood. For he was now become *exceedingly mad, and made havoc of the Church, entering into every house, and haling men and women to prison.* He *persecuted* and *beat* the disciples *in every synagogue, blasphemed* himself, and *compelled them to blaspheme;* and when they were put to death, *he gave his voice against them.* Yet in all this he verily meant to do God service. With untroubled conscience, he repeated his daily tale of alms and prayers, supposed himself a better man as he became a more furious persecutor, and proudly thanked God he was not a Christian.

The contemplation of such a character excites our astonishment and horror. It is painful to see a man of Saul's talents, learning, morals, and religious zeal, acting so terrible a part. But it is still more affecting to remark, that it was his religion itself which made him so pre-eminently wicked. The uncorrupted law of the Lord might have enlightened his mind and purified his heart; but viewed through the corrupt glosses of his sect, it produced contrary effects. He rested in the *form of godliness*, and denied its power. Spiritual religion was a thing of which he knew nothing. The broken heart and contrite spirit were sacrifices he never offered. He was not an humble Simeon waiting for the consolation of Israel; nor an honest Nathaniel, who, by gladly coming to the light, proved that his works were wrought in God. He was one of those of whom Christ testifies, that harlots and publicans, ignorant and flagitious as they were, were more disposed to receive the invitations of the Gospel, and entered into the kingdom of God before them. His prayers were not heard, but rejected, as the service of a proud sinner. Witness the words of our Lord to Ananias, *Behold he prayeth*, as if it had been the first time of his bending the knee to God. His sanguinary persecutions prove his religion earthly, sensual, and devilish, and that he himself was of his father the devil, who was a murderer from the beginning. Reader, is thy religion of this cast? Does it fill thee with high conceits of thyself and proud contempt of others, and teach thee to smite, though only with thy tongue, those who differ from thee? Know, thy religion is vain. God never did, and never will authorize intemperance, revilings, and violence. The enemy of man cannot be the friend of God. No; should there even be but one man on earth whom thou *hatest*, thy character is not equivocal, nor thy fate uncertain. Let not then the fiery religionist, who glories in that Gospel which Paul persecuted, congratulate himself too hastily. Shall we fight for Christ with weapons which are Satanic? We may, indeed, prove from Scripture, that we espouse a righteous cause; but the same Scripture will prove, that we ourselves are not Christians. Persecution in any and every form is of the wicked one, and never so much as when those who are called Christians persecute each other. Let

the leaders of every name into which the Church is divided well consider this, and let them discuss their differences peaceably as Christians ought, whose object is sanctifying truth, and not fame, wealth, or dominion.

In justice to Saul, it is necessary to observe, that his character was far superior to the generality of the Pharisees. However ignorant and furious he was, yet he meant well; a circumstance which, though it cannot justify, in some degree serves to extenuate his conduct. He himself pleads his ignorance in this view, and tells us that God admitted the consideration, not indeed as meriting the mercy he found, but as that without which mercy might not have been extended to him. He persecuted in ignorance and unbelief: but had he not abundant means of coming to the knowledge of the truth? Did he not despise the wisdom and spirit of Stephen, the evidence of the glory on his countenance, and the dying prayers of that blessed martyr? In his judicial proceedings against the Church, how many tender scenes did he not witness, and what evidence must he not have resisted? His conduct was, therefore, inexcusable; his heart was corrupt, as that of every man naturally is; his religion had, in some respects, made it worse; his talents and learning furnished him with weapons against the truth; and his zeal, and the consciousness of his good intentions, deceived him, by their specious appearance, to an uncommon degree of fury and implacability.

Such was Saul of Tarsus, the Goliah of pharisaic orthodoxy. Unsatisfied with the devastation he had committed at Jerusalem, he solicited a commission from the high priest to persecute the Christians at Damascus, and commenced his journey, according to St. Luke's description, rather like a wild beast than a man, *breathing threatenings and slaughter*. But when he was ready to invade the fold, the Great Shepherd of the sheep withstood his fury, disarmed, subdued, and led him captive. Requesting the reader to compare Acts ix. and Acts xxvi. for a full account of his conversion, it will be sufficient here to give a comment on the text. The whole scene is wonderful, and every part of it claims our deliberate attention. As the Hebrew legislator, who was designed from his birth to be the deliverer of Israel, and the destroyer of Egypt, was nursed and reared in the palace of Pharaoh; so did the mysterious wisdom of God separate this Jew of Tarsus, even from his *mother's womb*, to be an apostle of Jesus Christ; and for that office every feature of his character, and every circumstance of his life, were amazingly adapted. Educated at Jerusalem, at the feet of Gamaliel, with an unspotted character, the champion of Moses, and the determined enemy of Christ; while he gloried in himself, and was arrived at the highest pitch of furious opposition to the Gospel; the time was come to strike a deadly blow at pharisaic religion, by the hands of a man who was the pride of his sect. For this purpose the blessed Jesus, clothed with light, at mid-day shewed himself to Saul, with a glory which he had deigned, on Mount Tabor, to exhibit only to his most favoured disciples. He dazzled, blinded, and struck him to the ground, and while the fiery Saul trembled at his feet, avowed himself to be that Jesus whom he persecuted, and expostulated with him on his causeless hate and stubborn opposition. This was demonstration which ignorance could not resist; an exhibition against which no human courage was proof. Flight or resistance were impossible. He lay at the mercy of his injured and insulted conqueror, and took the only part which could be taken, that of an unconditional surrender of himself to Christ, intimated in language expressive of his faith and obedience—*Lord, what wouldst thou have me to do?* Immediately Jesus commanded him to *arise, and stand on his feet*, for he had nothing to fear, and added, that in Damascus he should be instructed as to what he *must* do. But it was not enough that our Lord should descend from heaven to convert this *chief of sinners*. He meditated grace still more rich and free—to make him a chosen instrument of his glory. *For this purpose* (saith he) *I have appeared unto thee, to make thee a minister and a witness, both of these things which thou hast seen, and of those things wherein I will appear unto*

thee, delivering thee from the people and the Gentiles, to whom now I send thee: to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith in me. Thus, at his first interview with our Saviour, is Saul accused and arraigned; convicted and condemned; believes with his heart unto righteousness; with his lips makes confession unto salvation; is justified freely by grace; nominated an Apostle, and assured of Christ's protection and blessing in the discharge of his office. What an astonishing display of power and grace! But we shall not do justice to the subject, if we consider it as a mere private transaction. It was an illustrious testimony to the truth of Christianity, a gracious interposition in behalf of the persecuted Church, a striking lesson to the persecuting Jews, a noble triumph over Satan's malice, an everlasting monument of God's long-suffering and a general benefit to the Gentile world.

Let us now accompany to Damascus the humbled Saul, smarting under the anguish of a wounded spirit. Though the gracious communication of Jesus Christ was calculated to preserve him from despair, and to inspire hope, yet it is not the method of our physician slightly to heal the wounds which he inflicts: Saul's were probed to the bottom. He was made to see and feel what he himself was, and what his conduct had been. From his inmost soul he was then made to exclaim, *O wretched man! who shall deliver me from this body of death!* He had seen him *whom he had pierced, and mourned as a man for his first born.* His bodily eyes were blinded, while faith disclosed the things of a spiritual and invisible world, in their true forms, colours, magnitudes, and relations. A light more pure and benign than that which he saw on his journey, shone on his heart; and the Lord the Spirit convincing him of *sin, righteousness, and judgment*, purified him as with a refiner's fire. Now were prophecies, which had been familiar to him, unfolded to his understanding, and the precepts and spirit of the moral law assumed their due empire over his mind. His sins were marshalled before him, and his fanced righteousness vanished. Every self-righteous plea was answered, every dependence cut off, every hope precluded. The ignominious cross now became his only refuge and hope; and to that cheering spectacle he raised his eyes, as the expiring Israelites in the wilderness gazed upon the serpent. Such were the views and feelings of the broken hearted Saul, and such are the views and feelings in a greater or less degree, of all who are truly regenerated.

But new miracles were to facilitate and to grace Paul's entrance into the Church. He was comforted with a vision of Ananias coming to his assistance, and Ananias was commissioned to restore Saul's sight, and to introduce him to the brethren. The good man was amazed and startled at the commission; but his doubts and fears were removed by the information, that Saul was a *chosen vessel to bear Christ's name before the Gentiles, and kings, and the children of Israel.* He therefore went to him, laid his hands on his eyes, and said, *Brother Saul, the Lord Jesus who appeared to thee in the way hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately he received sight, and arose, and was baptized. And when he had received meat he was strengthened.* Thus was Saul translated from darkness into *marvellous* light, and rejoiced *with joy unspeakable and full of glory.* By faith he was grafted into Christ, and by every grace of the Christian temper Christ dwelt in him through the spirit. In every apostolic gift he was not *one whit behind the chiefest of the Apostles.* Every distinction upon which he had before valued himself, he now esteemed dung and dross in comparison of the excellent knowledge of Christ. He renounced all property in himself, and as one purchased with his Saviour's blood, gave himself and all he had to his absolute disposal, that whether living or dying, Christ might be magnified in him. His change was universal and complete, internal as well as external; a change of temper and principle, faith and practice, of fear, hope, and desire, of sorrow, aversion, and enjoyment. Hear his lan-

guage—*I live not, but Christ liveth in me, and the life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* God grant that every one who reads these words may be able with truth to apply them to himself.

Saul was now a Christian, an Apostle, and furnished with those *weapons which were mighty to the throwing down of strong holds.* He, therefore, *conferred not with flesh and blood,* but *straightway* declared that he had seen Jesus in the way, and *preached in the synagogue, that he is the Son of God. But all who heard him were amazed, and said, Is not this he, who destroyed those that called on this name at Jerusalem, and came hither that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving this is very Christ.* While we adopt the opinion of Beausobre, who places Saul's first preaching immediately after his conversion, it is proper to notice, that Dr. Lardner and Bishop Pearson place it after his return from Arabia. Our opinion has been formed from a comparison of Acts ix. 19, with the 22d verse of the same chapter. In the 19th verse, St Luke tells us, that after Saul had received meat, and was strengthened, he was *certain days* with the disciples at Damascus, and *straitway preached* Christ, &c. and in the 22d verse—that *after many days were fulfilled, the Jews took council to kill him.* It seems evident that St. Luke speaks in the former verse of Saul's preaching at Damascus, after his conversion, for *certain days;* and in the latter, passing by the journey to Arabia, (Gal. i. 17.) of his return to Damascus where he made a long stay, until he was compelled to save himself by flight. This interpretation is countenanced by the following considerations, nor are the reasons against it of real importance. The only imputation on Saul's character, was his persecution of the Church. But the first Christians were not vindictive, and Ananias's testimony, as well as the part Saul then acted, were sufficient to secure to him a cordial reception. His arrival in the city, and the nature of the letters he brought from the chief priests, were well known. Some rumours of what had happened in the way, were probably spread abroad by his attendants. He was expected in the synagogue. An explanation of his conduct, and an unequivocal declaration of his present views, were absolutely necessary. A character so decisive would not hesitate to take such a step. The amazement expressed by his auditors evinces, indeed, that he did do so; for as his conversion must have been well known at Damascus, it is not likely any thing like astonishment should have been excited by his conduct a year and a half after, when he returned from Arabia. Nor need we wonder that the opposition he encountered in the first instance was not so great as he afterwards experienced. Persecution was not yet organized. Saul's character stood high in the synagogue, and the Jews would be unwilling to proceed to extremities against a man whom they might hope to conciliate, and of whose formidable opposition they had not yet felt the effects.

(To be continued.)

To the Editor of the Christian Observer.

SIR,

PERCEIVING that you have, on several occasions, published practical expositions of passages of Scripture, I have sent for insertion, if approved of, the following abstract of a Sermon written by a great divine and an eminently holy man of our Church, BISHOP BEVERIDGE, on a text which has deservedly excited much attention.

I remain your sincere well-wisher.

S. P.

MATT. xxi. 14.

Many are called but few chosen.

WHO can hear this sentence without trembling? If our Saviour had said, that of all who were born few should be chosen, we might still hope that we who are baptized in his name, and who are few in comparison of the whole race of men, might be of the number. But it is of those very persons who are *called* that he saith, *few are chosen.*

I. By the call here spoken of is meant God's voice making known his will to men, and calling them to act accord-

ingly—inviting them to his service here, and to the enjoyment of his presence hereafter.

God calls us, in the first place, from darkness to light, from error and ignorance to truth and knowledge, so as not to be occupied about temporal affairs only, but principally about the concerns of our souls. 1 Pet. ii. 9.

He calls us, secondly, from superstition and idolatry to his worship and service; not only from popish superstition and heathenish idolatry, but from covetousness, or any other desire of the heart which we are disposed to idolize in God's stead. 1 Thess. i. 9. 1 Cor. x. 14. Col. iii. 5.

He calls us also from all manner of sin and profaneness to holiness and piety, both in our affections and conduct. 1 Thess. iv. 7. Tit. ii. 11, 12. *As he who hath called us is holy*, so ought we to be *holy in all manner of conversation*. Thus are we called to be a people zealous of good works, wholly devoted to God, and consecrated to his service. Our thoughts, affections, words, desires, every faculty of our souls, every member of our bodies, every action of our lives, should be holy.

God sees our eagerness in the pursuit of vanity and temporal enjoyments, and he calls us to leave such fleeting and unsatisfying objects, that we may attend to the things which belong to our peace—to heaven, and eternal glory. He calls us likewise, not to be conformed to this world, but to be transformed by the renewing of our minds—to set our affections on things above—to seek *first* the kingdom of God.

He calls us, lastly, from misery and danger to a state of happiness; not because he cannot be happy without us, but because we cannot be happy without him.

It is on this account he calls us so earnestly—*For as I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* Turn ye, turn ye, for why will ye die? Let us not then stand pausing whether we shall obey the call or no. Let us not say, how shall I part with my profits, my sensual enjoyments, my darling sins? but rather, how shall I abide the judgment of God? how shall I escape if I neglect so great salvation? For we may be assured, that the great end of God's calling us so urgently to come to him, is, that we may be saved from his wrath, and enjoy his love and favour for ever.

The means which God employs in calling us are, the ministry of his word, and of his servants, the prophets and apostles, and their successors, declaring and explaining it. By virtue of Christ's commission (Matt. xxviii. 19, 20.) not only the Apostles, but all succeeding ministers are sent to call mankind to embrace the Gospel. They are ambassadors for Christ. They are κηρυκες, heralds, sent to offer peace and pardon to all who have rebelled against their Lord and Master, the King of Heaven, provided they will now submit themselves to him; but if not, solemnly to denounce his wrath against them.

From our Saviour's times how many thousands of millions of souls have been called to the faith of Christ by the preaching of the Gospel, how soon did the sun of righteousness arise upon this land. And since the Gospel was first planted here, how many have been called by it to the faith of Christ. Yea, through the mercy of God, how many at this moment are called in every part of the nation, though I fear, alas, there are but few chosen.

II. By the term, few are chosen, we are to understand that there are but few so approved of by God as to be chosen from the rest of the world to inherit eternal life. Not few in themselves considered, but few in comparison of the many which are called. Christ hath many professed adherents, but few faithful and obedient servants; many who make a plausible profession of the faith and religion which he taught, but few who practise it. All, however, will acknowledge, that whatsoever profession a man makes of Christianity, it will avail him nothing without the practice of it. Matt. vii. 21. and Rom. ii. 13.

It is not our hearing and knowing our duty, that will stand us in any stead before God, but our doing it; it is not our believing that we may be saved by believing in Christ, that will be of any use to us, without such a faith as leads

us to depend upon him for the pardon and salvation of our souls, and for the aids of his grace and spirit, whereby we may be enabled to obey his Gospel. For whatever faith we pretend to, unless it put us upon universal obedience to all the commands of God, it will do us no good: for the faith which Christ requires always works by love, conquers the world, subdues sin, purifies the heart, and sanctifies the whole soul. In short, no man can have any ground at all to believe or hope that he is chosen to eternal salvation, who is not holy in all manner of conversation. Heb. xii. 14. The word of God authorizes us to say, that no man can, upon any just ground, think himself chosen, who doth not in all things, to the utmost of his power, conform himself, and adjust his actions to the laws and commands of God.

How few come under the above description we have more cause to bewail than to prove. For let us view the state, not only of Christendom in general, but even of this country; let us weigh the lives and actions of such as profess to believe in Christ, and examine them by the Gospel rules, and we shall soon conclude that but few are chosen. For take out from amongst us the following description of persons, and how few will then be left?

1. All atheistical persons, who say in their heart *there is no God*, and of whom scarce any will affirm that they are chosen.

2. All ignorant persons, who know nothing even of the common principles of religion; and if they know not, how can they believe and practise? 1 Tim. ii. 4. Is. i. 2, 3, and xxvii. 11. Hos. iv. 1, 6.

3. All vicious, profane, debauched, and impenitent persons, who make a mock of sin, jeer at holiness, live as if they had no God to serve, nor soul to save, nor hell to avoid, nor heaven to enjoy; who make sensual pleasure their business; who stick not to fly in the face of heaven, and dare God himself to damn them; who make lying their usual dialect, and swearing their pleasing rhetoric; who take pleasure and delight in sin, and make it their pride and glory. That all such persons, without timely repentance, are most certainly excluded from the number of the chosen, the word of God expressly affirms. 1 Cor. vi. 9, 10. Rev. xxii. 14, 15.

4. All hypocritical and false hearted persons, who seem indeed to men to be honest and good, but still retain some secret sin or other, which will as certainly keep them out of heaven as the most notorious crime: such, whose outward conversation may be unblameable, but who are malicious, uncharitable, censorious, proud, self-conceited, disobedient or disrespectful to parents or magistrates, covetous, ambitious, and the like; such also as make a great shew of piety, and are zealous for the little circumstances of religion, but neglect justice, mercy, and the love of God. And where are the men among us, who do not harbour some secret lust or other in their bosoms? We have many professors of religion, it is true, who would fain be accounted more strict and holy than their neighbours; but are they to be esteemed the chosen of God, because they fancy themselves so? or is not their pride and self-conceit an argument that they are not so? Blessed be God, I have no spleen or rancour against any of them, but wish they were as truly holy as they would seem to be. But what? Are not pride, self-conceit, irreverence in God's worship, disobedience and disrespect to magistrates, uncharitableness, and censoriousness, sins? Certainly these will be found to be sins another day, and all who allow themselves to indulge any one of them, is as far from being chosen as the most dissolute persons in the world.

5. All who, though morally honest and faithful, yet believe not in our Lord Jesus Christ, and trust more in their own works than in his merit and mediation. It is a rare thing for a man to do all that is required of him, and yet count himself an unprofitable servant; to do all he can, and yet rest upon nothing that he hath done, and to depend wholly upon Jesus Christ for life and happiness. Here and there one may be found, but surely few in comparison of the many who are called.

III. Now let us put these things together, and we shall easily admit, that

though many be called few are chosen. And what is the reason of this? Are not all men rational creatures? Are they not able to distinguish between good and evil? Do not they understand their own interest? Shall we ascribe it to the will and pleasure of Almighty God, as if he delighted in the ruin of his creatures, or, though he calls them, would not have them come? No. *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he should turn from his way and live.* He *would have all men to be saved, and to come to the knowledge of the truth.* Indeed, if he had no mind we should come, why should he call us to come? Far from us be such unworthy thoughts of God, especially as he hath himself plainly told us to the contrary. I do not deny that, *known unto God are all his works from the beginning of the world.* But it is not for us to pry into the secrets of God, or to search into his eternal and incomprehensible decrees. Deut. xxix. 29. Whatsoever is necessary for us to believe and do, is clearly revealed to us in the Bible, and we ought to look no further. *God is not willing that any should perish, but that all should come to repentance.* This he himself plainly tells us, and it ought, therefore, to satisfy us.

Let us then inquire elsewhere for the REASONS why *many are called, but few chosen.*

The first reason is, because those who are called to Christ, will not come to him. The great fault is in the wills of men, which are so depraved, that even though they see it their interest to come, yet they are so averse from the purity of the Gospel, that they will not come to it, merely because they will not. We tell them of their sins, and the dangerous consequences of them; that they must not love the world, but seek first the kingdom of God; that except they repent and forsake their sins, they must perish: but in vain. They can give no reason why they will not; but yet they will not. If they perish, therefore, it is their own choice. They prefer their sins, with all the miseries attendant on them, to the Gospel of Christ, and the happiness it offers. And is not this the case with the greatest part of mankind? They are called and invited to partake of all the benefits of Christ's death and passion, yet they will not come unto him.

The second reason is because men do not really believe the things which are told them. *Who hath believed our report?* We tell men, that unless they repent and turn to God, iniquity will be their ruin; that if they believe in the Lord Jesus Christ, they shall be saved; that if they be holy here, they shall be happy hereafter. But they believe us not. Hence it comes to pass, that so many are called, and so few chosen. For we may be sure that God chooses none but such as believe his word. James ii. 5.

A third reason why so many are called and so few chosen, is because they have no real value for the blessings of the Gospel. They make light of God's call: they see no such beauty in Christ as to desire him; no such excellency in God as to love him: and as for heaven, they care not for it.

Another reason is, because they who are called are so much taken up with worldly business that they can find no time to come to Christ. If he called them to great estates or good bargains, they would strive who should first come. But he calls us to repent of our sins, to believe in him, to contemn the world, to have our conversation in heaven; things which men do not love to hear of. How often, for instance, have we all been invited to the Sacrament of the Lord's Supper, and yet how few, not one in twenty, stay to have a share in it? What can be the reason of this, but that our minds are taken up with other things?

In the next place, many who are called have so strange a hatred to God and goodness, that they not only slight their heavenly calling, but they hate and abuse such as are sent to them. Thus it hath been in all ages. Christ himself was put to death for calling men to life and happiness. And so it is now. We tell them of their sins; we acquaint them with their danger; we invite them to Christ, to heaven and happiness; but they are incensed against us. They may forgive us this wrong. We intend them no evil.

The last reason which I shall mention is, because many who profess to believe in Christ, and to expect happiness and salvation only from him, yet walk not *worthy of the vocation wherewith they are called.* And indeed this is the great reason of all. How violent are some about the circumstances of religion, who neglect its substance? How demure are some in their behaviour to men, but irreverent in the worship of God? How devout do others seem towards God, who are negligent of their duty to men? Some are all for the duties of the first table: others for the second only. Some are for obedience without faith: others for faith without obedience. Some would do all themselves, as if Christ had done nothing: others fancy that Christ has so done all, as to leave them nothing to do. But is this the way to be saved? No, surely. The Gospel requires of us, repentance and faith in Christ; it requires that we obey his laws, and that we trust in him, and him alone, for pardon, acceptance, and salvation: and whosoever comes short of this, though he be *called*, we may be sure he is not *chosen*. What ground have we then, on a view of the whole case, to acknowledge that our Saviour had too much cause to say, *Many are called but few chosen?*

I say not this to discourage any one. No. My hearty prayer to God is, that every one of us may be chosen and saved. But my fear is, that many think it so easy a matter to get to heaven, that if they say their prayers, and hear sermons, and attend the Sacrament, they cannot miss it. But this will not do. Let us, however, not be discouraged by this, but rather excited to greater diligence. For why may not you and I be in the number of the chosen? Are we not all called to Christ? Are we not all invited, nay commanded to believe in his name, and obey his Gospel, that so we may partake of everlasting glory? Let us then set about that work in earnest to which we are called. Let us fear God and keep his commandments, and believe in his Son for acceptance and salvation, and then we need not fear, though of the many called, few are chosen, but that we shall be chosen—chosen to live with God himself, and Jesus Christ, and to sing his praises for ever more.

PART II.

THOUGHTS ON THE SABBATH,

During the Jewish Dispensation.

THE sanctification of the seventh day, which was appointed in the time of man's primeval innocence, must have continued to be an institution of constant obligation through the succeeding ages, which intervened between the fall of man and the publication of the moral law at Mount Sinai; since we find no repeal of the original command in the books of Moses.

When a summary of the moral law was promulgated to the Israelites at the Holy Mount, and inscribed by the finger of God on tables of stone, we find this original command of a Sabbath bearing a conspicuous part in the sacred code. The fourth commandment explains and enforces this first institution of God to man. *Remember the Sabbath day to keep it holy:* or, as it is expressed by Moses, when recapitulating the commands in the book of Deuteronomy, *Keep the Sabbath day, to* SANCTIFY *it.* Deut. v. 12. Let us then inquire, what are the duties of the day, and what the limitations of those duties, as they are to be found in Scripture during the Jewish Dispensation.

The fourth commandment shews that we* are to abstain from our ordinary worldly calling and employments, which it is our duty to pursue, on the other six days, with diligence. *Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.* Exod. xx. 9, 10.

We are commanded also to use our endeavours, that this day be sanctified by all over whom we have authority or influence: *Thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates*, ib. 10. We are not, therefore, to permit the

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works of our ordinary worldly occupation to be carried on by others on our behalf; but we ought to put the same restraints upon those who are under our controul, which our duty requires us to put upon ourselves.

The supreme legislator has given us, by the prophet Isaiah, a still more ample account of the duties implied in the sanctification of the Sabbath. *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord,* &c. lviii. 13.

This passage of Scripture deserves to be studied with peculiar attention, as it not only describes the duties of the day, but also the temper of mind with which they are to be performed.

The Prophet arranges the command under three heads. The first is, that we are not to do our own ways, which relates chiefly, I apprehend, to our worldly business, as is largely set forth in the fourth commandment.

The second, that we are not to find our own pleasure on the Sabbath. It is not to be a day of merriment, of sports, and pastimes, or of mere amusement. All those ways of spending the Sabbath, which are contrived for the purpose of sensual pleasure, are to be avoided; though the temperate refreshment of the body is not forbidden. It is to be a day of rest from bodily labour; but not a season of mere animal recreation. It is unnecessary, and indeed impossible, to enumerate the various species of pleasure which are forbidden on this day; but as every one knows what is meant by a day of sensual pleasure, so every one may judge what is forbidden under this head.

Thirdly, We are forbidden to speak our own words. The conversation ought to be suited to the sacred offices of the day. For as we are prohibited from pursuing our ordinary labours on the Sabbath, so are we also prohibited from making them the subjects of our discourse. We cease from our own words, when we confine our conversation to subjects of a religious or moral nature; when we employ our time in instructing our dependents, our children and servants, or in edifying communication with our equals.

Though these three injunctions are expressed in the negative form, yet (according to a well-known rule of interpreting Scripture, a rule derived from the Scriptures themselves) we must understand them as enjoining the opposite conduct.

This beautiful passage of the Prophet teaches us also, what ought to be the temper of our minds in these holy exercises. Far from being weary of the spiritual employments of the Sabbath, we ought to account them our pleasure, *and call the Sabbath a* DELIGHT, as well as *holy of the Lord.* This day we are to esteem *honourable*, above all others. We are then peculiarly to *honour* HIM, whose bounty created us, whose long-suffering hath preserved us, and whose unsearchable goodness has provided a way for our eternal redemption. Thus is the nature of the duty of sanctifying the Sabbath pointed out with the utmost clearness.

A limitation, however, is sometimes put, by the infirmities of our fallen nature, to some of the exercises which ought, when we are unrestrained, to occupy us on this sacred day. Sickness may confine us to our beds, when we should otherwise be engaged in public worship; and, in such occasional interruptions, we may require the attention and assistance of others. The Lord, by declaring that he prefers mercy to sacrifice, has pointed out our duty on these occasions. Whatever the necessities of our nature, as the relief of hunger, or aid in sickness, may require, must be considered as consistent with the sanctification of the Sabbath. Our Saviour, by his precepts and example, has completely illustrated this part of the subject.

Here it is proper to observe, that *God sent forth his Son,* MADE UNDER THE LAW. Christ lived and died under the Jewish dispensation. By his expositions of the moral law, he pointed out its real nature and extent; but made no alterations in it. When he declared that acts of necessity and charity were suitable to the Sabbath, he introduced no new

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doctrine, but appealed to the Jews themselves respecting the truth of what he taught. *Jesus spake unto the lawyers and pharisees, saying, Is it lawful to heal on the Sabbath-day? And they held their peace.* Luke xiv. 3. The question undoubtedly was of this import: Is it agreeable to the law of God, as delivered by Moses? Is it consistent with the fourth commandment, and with the illustration of that commandment by the holy prophets? The silence of the Jewish rulers was a tacit acknowledgment, that such acts of mercy were consistent with the due observance of the Sabbath.

If the ordinary employment of any person consists in those acts which the proper duties of the Sabbath require, or which are allowed on that day, they certainly cannot be considered as infringements of the fourth commandment. The blessed Jesus appealed to the law of Moses on this head. *Have ye not read in the law, how that on the Sabbath-day, the priests in the Temple profane the Sabbath, and are blameless?* Matt. xii. 5.

Our Saviour also taught, that it is consonant to the law of God to take a due care even of the brute creation on the Sabbath, much more of our fellow-creatures; and on this ground he reproved the indignant ruler of the synagogue, who wished to represent our Saviour's healing of the diseased as a work forbidden on the Sabbath-day. *Thou hypocrite, doth each one of you on the Sabbath loose his ox or his ass from the stall, and lead him to watering?* And again, to the lawyers and pharisees, *Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things.* Luke xiii. 15. xiv. 3.

These passages of Scripture clearly prove, that our Lord was not introducing any relaxation of the Sabbath, suited to the genius of the Gospel-dispensation; but that he was speaking the language of the law, as delivered to the Jews; and shewing, that acts of necessity, of mercy, and compassion, were duties suited to the strictest observance of the Sabbath. If this had not been the case, our Saviour could not have charged the ruler with hypocrisy, nor would his appeal to the law of Moses have silenced those who wished to accuse him of breaking that law.

It has been thought by some, that our Saviour exceeded the bounds of the Jewish law, when he directed the man, whom he had healed at the pool of Bethesda, to *take up his bed and walk*, John v. 8; because God had commanded the people, by the prophet Jeremiah, to *bear no burden on the Sabbath-day.* Ch. xvii. 21. Those who entertain such a thought, should consider, that our Lord perfectly understood the law; and if this was a breach of it, he was directing the poor man to commit a heinous offence against the law under which he was living, and also a capital offence against the state; for this, as well as several others of the ten commandments, was incorporated into the civil laws of the Jews. *Ye shall keep the Sabbath, for it is holy unto you. Every one that defileth it, shall surely be put to death.* Exod. xxxi. 14. But an attentive consideration of the passages, prohibiting the bearing of burdens on the Sabbath, will shew, that they relate to such burdens as were borne in the carrying on of trade or ordinary labour. *If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of the city, on the Sabbath-day, but hallow the Sabbath-day,* TO DO NO WORK THEREIN, Jer. xvii. 24. So likewise in the book of Nehemiah. *In those days I saw in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and* ALL MANNER OF BURDENS, *which they brought into Jerusalem on the Sabbath-day.* Neh. xiii. 15. The cripple, whom our Saviour had healed at the pool of Bethesda, was friendless as well as poor; and probably had nothing but his portable bed, or mattress, whereon to rest his weary limbs: the Lord Jesus, therefore, directed him to take care of this necessary piece of furniture, when he had strengthened the body of this indigent creature, and enabled him to return to his own house.

Another passage of the Old Testament may be thought to express a degree of strictness in the observance of the Sabbath, which was peculiar to the Jewish dispensation. *Ye shall kindle no fire throughout your habitations on the Sabbath-day.* Exod. xxxv. 3. But this, compared with its context, seems to relate only to fires made for the purposes of labour. The whole passage runs thus, *Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord:* WHOSOEVER DOTH WORK THEREIN, *shall be put to death. Ye shall kindle no fire*, &c. We may rest assured, that he who prefers mercy to sacrifice would not forbid the use of fire, for the purpose of warmth, in any country where the inhabitants might be compelled to say, *Who is able to abide his frosts?* Nor is it probable, that he who vindicated the conduct of his disciples, when they had plucked the ears of corn, as they walked through the fields, for the purpose of satisfying their hunger, would forbid the use of fire for the necessary preparation of their food. We may conclude, therefore, that the kindling of a fire, for the refreshment of the body, was not contrary to the Jewish law.

Upon the whole, I see nothing in the duties of the Sabbath, as subsisting under the Jewish dispensation, but a most spiritual and rational service; suitable, indeed, to the period of man's innocence, yet accommodated to the necessities which sin has introduced into the world. The sanctions of the Sabbath were undoubtedly increased by the Mosaic law; as the breach of it was, by that law, made a capital offence. But this was not peculiar to the fourth commandment; and was a circumstance belonging to the policy, rather than to the religion of the Jews.

I cannot conceive a more delightful exercise to a heavenly-minded person, than that of spending a day in the manner described by the prophet Isaiah. If the Jews, instead of confining their attention to these spiritual services, preferred a number of unnecessary restraints, we must not form our judgment of the real duties of the Sabbath from their conduct. We know that the farther they deviated from the pure word of God in other instances, the more careful they were to make broad their phylacteries, and enlarge the borders of their garments; nor were they ever more strict in tything mint, anise and cummin, than when they neglected the weightier matters of the law, justice, mercy, and the love of God.

W. H.

To the Christian Observer.

As the following strictures are intended to guard the mind against a very imposing kind of attack made on the Holy Scriptures; I thought they might be of some use to your younger readers, and beg your acceptance of them, if deemed worthy of a place in your useful Miscellany.

DIVINE AUTHORITY OF THE HOLY SCRIPTURES.

An essay writer of the present day, among other positions which he has thought proper to advance, has asserted, that, "the great Founder of our Religion left no records, or written memorials, respecting the end and object of his mission, for the information of posterity." He allows, indeed, that after his death, regular and authentic accounts of his doctrine, and the principal events of his life, were published; but he maintains that these accounts were not written or published in consequence of any previous or express "commission from Christ, but merely in order to gratify the anxious and laudable desire of the numerous proselytes to this new religion."

According to this author, therefore, we are not indebted to the Saviour of men for the New Testament History. It is to the first Christians, who desired a written account of their great Teacher, and to the Evangelists, who were so obliging as to gratify this desire, that we are to direct our gratitude for those precious records which inform us of the life and doctrine of our Redeemer. Consistently with this intimation, he considers the evangelical history as liable to the common errors

of all writings of mere human authority, and consigns the idea of its being composed under the influence of a divine inspiration, to the class of unfounded opinions.

The Christian, in recounting the obligations he is under to his Saviour, considers it as not the smallest article in the list of mercies, that a full and particular account of the actions, the miracles, and the discourses of this adorable person, has come down to him, not through the precarious channel of oral tradition, but by the more accurate conveyance of *written* memorials. On these records he grounds his faith and his expectations, as believing them to be written under the influence of a divine inspiration. This idea our Essayist pronounces to be "wholly destitute of proof," nay, to be "contrary to the general tenor of Scripture." Happily for us, however, we have a few proofs to offer for this opinion, though said to be wholly destitute of them. They are derived from two sources; the promises which the Son of God made to his Apostles before he quitted the earth, and the manner in which the New Testament writers speak of their communications.

The Apostles were sent into the world as the witnesses of Christ, and as instruments "through whose word" men should be brought to faith in Jesus Christ. John xvii. 18, 20. We find that prayer of our Lord, from which we collect this view of the designation of the Apostles, preceded by a discourse, in which, among other things, the great head of the Church promises to send on these men the Holy Ghost, who, as the *spirit of truth*, *was to guide them into all truth*, and *shew* them things to come. John xvi. 13. And as a proof that this promised assistance was intended with a special view to what the blessed speaker himself had done and taught, we find him directing their attention to this point in particular. "But the Holy Ghost," says he "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26.

When the promise of such assistance is considered, it appears to be mere trifling with the reader to say, that Christ gave no command to write his life. But I suspect something worse than trifling here. The author means to sink the credit of Scripture authority, and, for that purpose, avails himself of the silence of the historian on the point, in order to impose on the unwary reader; an artifice unworthy of a disciple of truth. Certain it is, that there is no record in the New Testament of any *express* command from Christ to commit to writing an account of his life and doctrine; but who can doubt, after he has read the passages above quoted, that it was the intention of our Lord that memorials of them should be made.

Let us now consider the language of the New Testament writers, and see whether there be any reason to suppose, that they were unconscious of any supernatural assistance, in delivering what they taught concerning Christ or his doctrine.

As for the writers of Christ's life, we certainly may be allowed to regard that record which they have made of their Master's having promised an extraordinary assistance to them, as a virtual declaration of their having written their history under his influence.

If we turn to the writers of the other parts of the New Testament, we shall find something more explicit on this head. In attending to the manner in which they speak of their communications, we discover a language expressive of the consciousness they had of their being under a supernatural direction. Of this let us give a few instances. It is no more than fair to bring the greatest number from him who wrote the most; I mean St. Paul. He, although not one of the twelve, was called to the Apostleship; and was taught that Gospel which he preached, not by the intervention of any human instructer, as he informs us in his Epistle to the Galatian Church, but *by the revelation of Jesus Christ.*

This person demands attention to the things he writes, as being the *commandment of the Lord.** And as one

* 1 Cor. xiv. 37.

who considered himself as a messenger by whom God spoke to the world, he pronounces a contempt of his exhortations to be a contempt of God, who *had given unto him*, and his fellow Apostles, *his Holy Spirit.** Indeed nothing can be more to the point than one declaration in his Epistle to the Corinthians, and which, from the generality with which he has there expressed himself, teaches us to consider all the writings of the Apostles as of divine authority. "The things," says he, "which God hath prepared for them that love him, he hath revealed unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. ii. 9—13.

St. Peter and St. John speak a language which leads the unprejudiced reader to discern, that the same claim which was advanced by St. Paul is made by them also. The first asserts, that they who preached the Gospel unto those to whom he wrote, preached it with "the Holy Ghost sent down from heaven,"† and joins the *words of the holy prophets*, and the *commandments of him and his fellow Apostles* together, as of equal authority. 2 Pet. iii. 2. The second evidently makes obedience or disobedience to the doctrine taught by the Apostles the test by which the two great classes of mankind, those who *were* of God, and those who were *not* of God, were to be distinguished from each other. "We are of God," says he; "he that knoweth God heareth us; he that is not of God heareth not us." 1 John iv. 6. The spirit of cavil might, indeed, have had somewhat less to offer, had St. John said, we write our Epistles under the influence of a divine inspiration; but surely the idea such language conveys cannot be much more strongly expressed than it is in this last quotation.

When these declarations are considered, it will be natural for us to say, that surely a more modest way of expressing the Essayist's sense of the orthodox opinion relative to the inspiration of the Scripture would have become him; than to assert, that the opinion was wholly "destitute of proof, and contrary to the general tenor of Scripture." The Apostles and Evangelists do not indeed "pretend, that their writings were dictated by the angel Gabriel," as Mr. Belsham expresses himself. No. They assert that they were under a higher direction; the direction of that spirit, who as perfectly knoweth the things of God, as the spirit of man which is in him knoweth the things of a man. 1 Cor. ii. 10, 12.

A few passages in the Holy Scriptures are allowed by the Essayist to be of divine authority; so that all that he admits is, that the Bible is *in part* an inspired book. But to use the words of Mr. Seed, "A partial inspiration is no inspiration at all." How are the bulk of mankind to distinguish between those passages which are of divine authority, and to which, of course, all controversies are to be brought, and by which they are to be settled.—How are they, I say, to distinguish between these parts of the book, and those which are of mere human authority? "Mankind," as Mr. Seed continues, "would be as much embarrassed to know what was inspired, and what was not, as they could be to *collect a religion* for themselves; the consequence of which would be, that we are left just where we were, and that God put himself to a great expense of miracles to effect nothing at all." How imperfect a rule of faith and manners does the idea of its being partially inspired render this extraordinary book.

To reduce its authority as a rule of faith and manners, is a matter which, indeed, is not very likely to affect our author's mind. He seems not to consider it as a point of much importance. The book comes in his way; he will believe just so much of it as agrees with his pre-conceived ideas: he will receive such of its dictates as obtain the sanction of his reason.* So would

* 1 Thess. i. 2—8. † 1 Pet. i. 12.

* Vide Belsham's Essays, Vol. 1. 218.

Bolingbroke. Is there an infidel to be found that would not grant this boon to revelation? The Bible seems to be regarded by the Essayist merely as a valuable relick of antiquity, containing, indeed, many excellent things; but in which, however, as in other ancient writings, there is a portion of the incredible. He intimates his disbelief of the extraordinary facts related in it. He thinks they are not worth contending for, and that you may either "reject them," or form such an hypothesis relative to them as may best satisfy your own mind.†

Some of these sentiments are collected from that essay in which our author professes to vindicate Christianity from the aspersions thrown on it by the late King of Prussia. But if Christianity has no better advocate than the author of the "Examen of the King of Prussia's Reflections;" she may be deemed almost friendless. There does not appear to be many shades of difference between the scepticism of the Reflector, and that of the Examiner. This questionable apologist attempts to conciliate the brethren of the royal infidel, by telling them, that Christianity, "though it supposes and implies the authenticity and divine origin of the Jewish Religion, leaves us the most extensive latitude of judging as to those particulars which are not immediately or necessarily connected with this general acknowledgment." And what are those particulars? The human traditions to which our Saviour reproved the Jews for paying more regard than to the commandments of God? No! but the relation of the extraordinary facts recorded in the Old Testament; such as "The account of the creation and fall of man; the dispersion of mankind; the deluge," &c.; of these and other relations "Christianity," it seems, "leaves you the most extensive latitude of judging." That is, you may deny them altogether, or you may explain them away, or you may set them down as allegorical descriptions, that have a mixture of truth and fable, which it is not easy nor material to unravel. Where does our author obtain his information as to this license, which Christianity is said to allow us, with respect to the Old Testament Scripture? From which of the Evangelists, or of the Apostles, can he produce the grant of this liberty? If he studied them more, he might better understand what Christianity is, what she allows, and what she denies. He might learn, that however *he* may choose to treat the Old Testament Scriptures, Christianity reverences them; makes her appeal to them as records of divine truth; and commands her disciples to study them; referring frequently to the historical parts as instances of the divine presence with the Church of God, as encouragements to faith and hope under trials, and as striking examples of the consequences of virtue and vice. She hands the Old Testament to the ministers, who repair to her altars to devote themselves to her service. She enjoins them to deduce thence their arguments, their illustrations, their encouragements, but never does she with this deliver any injunctions to enforce only that which is *true*, or any directions how to separate the real from the fallacious; nor does she suggest so much as a hint, that any such mixture exists in it. So far from it—she declares that, it is "all given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

I shall take my leave of this writer by observing, that it seems very questionable, from many things in his essays, whether he ever sat down to the Bible with the disposition of a devout and humble inquirer after truth. There appears too much self-sufficiency, too much positiveness, and, I may add, too much ill-temper in his book, to suppose that, however he may profess to have turned his attention to Christianity, he has listened to her voice with that spirit of seriousness which a man feels who is duly impressed with the solemnities of a future world, the consciousness of personal imperfection, and the imbecility of the human mind. They who are affected in any measure as they ought to be with these things, are afraid of a mistake in religion, and are, therefore, seeking to be taught of God. They

† Ibid. 104.

find considerable relief in the thought, that among the multitude of writings, in which it is difficult to distinguish truth from error, there is one book which is infallible. And what is the foundation of this judgment of the Scriptures, but the opinion of their having been composed under the influence of a divine inspiration? But they would derive very little comfort from this opinion, were it not held with respect to the whole of the sacred writings. It would be to such minds a source of unspeakable distress, could you make them believe that this book, "more precious to them than gold and silver," is a farrago of truth and error, of fable and reality, of the sublime and the ridiculous, of the light that comes from heaven, mingled with the *ignes fatui* of human invention.

A man of this description does not deny that he meets with difficulties in the Holy Scriptures; but he tells you, that what he cannot understand, he humbly leaves in that state of obscurity in which he finds it. He does not strike the fact out of his Bible, but passes it by with probably this reflection: "I perhaps shall never understand it till I get to heaven. I give thanks to God that there is enough of the more intelligible part of Scripture to direct my feet thither." I am persuaded that people of this character derive not a little of that pleasure and advantage which they find in studying the Holy Scriptures from the historical parts of the Old Testament: and no wonder; for according to St. Paul (1 Cor. x. 1—14.) they were recorded for the instruction, admonition, and consolation of future ages. What excellent moral reflections, what impressive admonitions, what consolatory observations, what encouragements, what warnings may be drawn from the incidents recorded in the Old Testament! But what efficacy can the improvement of these accounts have, if it has nothing to stand upon but a fable? Who that will not give credit to the text, will be impressed with the exposition? The facts referred to are extraordinary; but there is nothing recorded unworthy of God—there is no natural impossibility related; and they are found in a book, to which we are frequently referred by our great teacher Christ, as containing the oracles of God. Christian teachers are taught not only to believe them, but to make much use of them for the edification of those committed to their care. And indeed, if in compliance with the impertinence of modern infidelity, they were to drop the mention or improvement of these relations, they would be chargeable with defrauding the Church of God of the instruction, the encouragement, and the comfort, to be found in the records which the wisdom and goodness of God have preserved from the ravages of time, for the amelioration and salvation of the world.

VIATOR.

HINTS TO PERSONS CALLING THEMSELVES CHRISTIANS.

May I be permitted to offer a few thoughts on a subject, which has often employed my mind? I mean that inconsistency of conduct, and that want of candour and charity, which appear in many, calling themselves Christians, and which have doubtless tended in no small degree to strengthen the prejudices of the world against religion.

To be no longer conformed to the world, is a command which only the influence of God's grace can incline us to obey. The sacrifice it requires is often a very painful one. Sometimes we may have to give up connections particularly dear and useful to us; and sometimes we may have to submit to be called fools by those who formerly esteemed us wise. But these are not the only trials which await the young Christian. In general, indeed, when the momentous truths of Christianity, which were before, perhaps, either despised or rejected, come to be properly felt and believed by a man, he is so affected as to be willing to make any sacrifices; and he is apt to imagine with all the fervor and self-confidence of Peter, that he could even die for the sake of Christ. With these sentiments and feelings, he bursts the bands of his former irreligious connexions, and seeks the society of those whom he esteems real Christians, with warm expectations of profiting by their wisdom and experience, and sanguine hopes of finding support and solace from their affection. Should

these hopes prove delusive, the disappointment will be keenly felt; it will be as if a poor shipwrecked mariner, after swimming through the tempestuous waters to what had the appearance of land, should find, after all his efforts, that it was not firm enough to bear him up. That one who is beginning a religious course frequently meets with such a disappointment as we have here supposed must be confessed and lamented; though at the same time it must be admitted, that he may have raised his expectations too high, and that not having made sufficient allowance for the infirmities of human nature, he may have looked for angels, where he could only hope to find men. But having made this concession, I would appeal to the consciences of many professed Christians, and ask, whether their conduct be calculated to give that support and encouragement to novices in religion, (if I may so express myself) which ought justly to be expected from them. On the contrary has it not sometimes a greater tendency to create a doubt whether religion be indeed that powerful and influencial principle which they had been taught to believe?

I will pass over, at present, such errors, or rather sinful habits in many who profess to be Christians, as vanity in dress, and a taste for luxurious living, as well as a too great conformity to the customs and maxims of the world; only remarking, that to avoid this last evil, without falling into the contrary extreme of affected singularity and unnecessary severity, requires a large share of heavenly wisdom, as well as good sense and sound judgment; and confine my observations to those defects which, though frequently found in persons calling themselves religious, are entirely repugnant to the precepts, as well as to the spirit of the Gospel.

Let us imagine a person just emancipated from the shackles of the world, and introduced into the society of religious people; he will not be told, indeed, of the divine voice of such a favourite singer, nor will he hear the merits of such an actor canvassed; he will hear no descriptions of masked balls, or public breakfasts; he will find no cards, no light songs, no polluting conversation, to contaminate his mind: nay, he will most probably hear these things inveighed against with great severity: and so far it is well. But not to confine myself to negatives: he may even find much to instruct, and to admire; he may meet, perhaps, with much edifying and spiritual discourse; he may witness the discussion and adoption of many plans of usefulness and benevolence; and he may hear the name of that Saviour, who went about doing good, (with which he was probably before very little conversant) spoken of with delight, and affection.

But will he always find in their conversation traces of that Saviour's meekness, patience, and long-suffering? Towards those who differ from them in opinion, will he always see them exercise candour and forbearance? And when they have occasion to combat error, or to reprove vice, will he always witness in them the mild spirit of Christianity, and a care not to blend with their zeal for truth, any pride, pertinacity, or bitterness of temper? Will he always observe them throwing the veil of charity over the faults of their neighbours? Or will he not hear many talk of these faults with pleasure, mixing the sneer, the sarcasm, the keen sting of ridicule with their animadversions, with as little scruple as those, who do not profess to be guided by the rules of the Gospel? Will he not also have to remark, that there are many who forget, in their intercourse with the world, and especially in their conduct towards such as may have offended them, the divine rule of doing as they would be done by?

But further, if one who has shewn a willingness to turn his back on the world, and to follow Christ, without having been sufficiently aware of all the difficulties of the Christian course, should shew some marks of irresolution; and galled, perhaps, by the sharp ridicule which the world employs against him, or drawn aside by temptation, should discover some of those corrupt affections which lay concealed within him; ought not the more experienced Christian to hold out the hand of affection to assist him in the

rugged road on which he is entering, to comfort and strengthen him when he grows faint, to raise him when he falls, and to render him every aid in his power? But is it always thus? Or is he not sometimes so discouraged and obstructed in his progress, by the unkindness of those from whom he had hoped for consolation and sympathy in his distress, as to be tempted to regret the loss of his worldly friends, from whom, perhaps, he always met with the semblance, at least, of kindness and affection?

Are not these charges in many cases just? If they are not, forgive the seriousness which has dictated them. But if they are; if, indeed, there be many, who, by thus failing in the grand duties of charity, cause the weak to stumble, and the enemies of religion to defame it, be not offended at these hints, but lay them up in your hearts, and offer up your prayer to God that his grace may make them profitable to you.

There are, I confidently trust, in the Christian church, numbers who do not deserve to be thus censured, but who, humbly imitating their great master, are intent on instructing, exhorting, and comforting others, and who adorn the Gospel of God their Saviour by their lives and conversation. But such shining characters, it must be confessed with sorrow, are still *comparatively* few. There are even many, it is to be feared, of whom, in the main, we have reason to judge favourably, who are greatly wanting in those endearing and amiable graces which give to religion its attractive lustre. These I would exhort to labour unweariedly for a closer conformity to Christ; for more of his spirit, of his meekness, gentleness, courtesy, and love, as they would hope to behold the glories of his kingdom.

And now let me address a few lines more particularly to those who profess no regard to Christianity. From what has been said respecting the errors and defects of religious people, you, who live for no other purpose than to eat and drink, to laugh and sing, to acquire riches and spend them in the indulgence of every sensual gratification, will think you have gained an additional argument for not sacrificing present interest and comfort for principles which appear, in many cases, to have little influence on the conduct of those who profess to hold them. But do not draw so hasty a conclusion. Remember a Judas apostatized; a Peter denied his Lord; nay, all his disciples forsook him in the hour of trial. Even while favoured with his presence and instruction, they shewed tempers and dispositions very contrary to those of Christ their master. But will you, therefore, refuse to join your name to theirs, or to acknowledge the divine authority of Christ? The question which ought to determine your conduct, is not whether those who have professed to follow Christ have acted consistently with that profession; but whether he is or is not the Son of God. If he is not; little reason can indeed be given why you should sacrifice the world for his sake, since he can bestow on you nothing in exchange. But if, as the whole concurrent testimony of prophecies and miracles declare, he is indeed the Son of God; and if as surely as he visited this earth in the lowly form of Jesus of Nazareth, so surely shall he revisit it as the awful judge of quick and dead, to take vengeance on those who disregard and reject him; then happy are those, and those only, who submit to his authority; and who, having enlisted under his banner, engage in that arduous conflict with the flesh, the world, and the devil, which by their baptismal vow they have promised to maintain; who, though some of their fellow-soldiers may faint by the way; though some perhaps may retard rather than accelerate their progress; and though some may even timidly or treacherously forsake the fight, and abandon the cause which they had undertaken to defend, still press forward with ardour, in hope of obtaining at length the prize of victory. To such as these, thus persevering to the end, the great Captain of Salvation will say, when he appears in the clouds of heaven, with palms and crowns in one hand, and instruments

of vengeance in the other—"Well done good and faithful servants, enter ye into the joy of your Lord."

T.

For the Christian Observer.

ON THE ADVANTAGES OF PRIVATE PRAYER.

TRUE Religion implies an intercourse and communication between the invisible God and the soul. As of old it consisted not in the parading prayer of the Pharisee, and in the regularity of his temple worship; so now it consists not in the decorums of our established liturgy, in the punctuality of our attendance at Church, nor in any outward forms of devotion. Christ seems to have intended to warn all the followers of his religion against such suppositions, when he said, "But thou, when thou prayest, enter into thy closet and shut thy door, and pray unto thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly."

The Christianity of many people is merely external. They do almost every thing, even in religion, to be seen of men. They adapt their religious conduct to the opinion of those persons among whom they desire to be esteemed, somewhat in the same manner as the Pharisees accommodated their devotions to the peculiar taste of the people of their day. But secret prayer is one great test of a Christian. There is much in every kind of public as well as social prayer, which may serve to amuse the mind, to gratify the ear, and to draw the attendance even of a quite irreligious person. But in secret prayer, when there is no eye upon us but that of God, we have a far better proof of the internal piety of the heart. "Verily," says our Saviour to the Pharisees, "they *have* their reward." As the Pharisee had his recompense in the public estimation which he obtained, so now the decent attendant on the public worship of God has a certain sort of temporal reward for his attendance. He is paid, for instance, if a servant, by obtaining his master's approbation of this act of obedience. He is paid, if a master, by the respect and good opinion of his graver and more reputable acquaintance; and also by the more decent and dutiful behaviour of those children and dependants, who accompany him to the place of his customary worship. He is, perhaps, rewarded, in some sense, by the self-complacency which he feels in having performed, as he conceives, his religious duty. "Verily," however, said our Saviour of the Pharisees, "they *have* their reward." Such persons have their reward in this world; they must not expect it in the world to come. They were merely decent at public worship, and they have had the advantages of this their decency.

But let us turn from such characters to that of the real Christian. He is punctual in his attendance on public worship: but when he appears in the congregation, he is also inwardly devout: he is, moreover, much given to secret prayer. Every night and morning he takes the best opportunity of being private which he can obtain; but he will rather pray in a low voice in the presence of others, than neglect this most important duty to God. He pours out his whole heart in supplication: he prays for every blessing which he needs; for pardon of sin; for strength against temptation; for deliverance from his corruptions; for victory over the world; for direction in difficulties; for consolation under afflictions; for submission under pains and losses; for the increase, in short, of faith, of hope, and of charity; and for all the influences of God's Holy Spirit. Nor does he neglect the benevolent duty of intercession. And leading this life of daily and fervent prayer, he obtains the things which he desires. Strength to fulfil in the sight of men the various duties of life is imparted to him. He is raised above the power of those temptations by which the more formal worshippers are overcome. This is the man who conquers his passions, who sustains well his trials, and suffers little (compared with the children of this world) under temporal afflictions. This is the man who is upright and faithful in all situations. This is he who dares to be religious in the midst of the profane, and openly reproves that vice which the outward worshipper is too timid to contradict or to resist. The spirit of devotion is often ridiculed by the world,

and is thought to form a mean and cowardly character. Let it however be remarked, that he who prays earnestly to God in secret, will generally be a decided person in public: and surely there is some respectability in being thus bold and consistent. Meanness is more shewn in being a saint with saints, and a worldly man with the worldly. That peculiar strength of mind, which is sometimes admired in certain religious persons, may unquestionably be referred to the efficacy of those secret prayers of which the world takes little cognizance. "They bow their knees before the God and Father of our Lord Jesus Christ;" and "he strengthens them with might by his spirit in the inner man." Day by day they implore his grace; and day by day, in answer to their prayers, he pours down upon them a portion of his own spirit, and thus they are made strong to fulfil their duties, to resist their temptations, and to maintain that conflict to which, as Christians, they are called.

Y. N.

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

(Continued from p. 358.)

ON ELATION OR EMOTION OF SPIRITS.

Dr. Paley, in his View of the Evidences of Christianity (chap. ii. sec. 3.) observes, that "our Saviour uttered no impassioned devotion. There was no heat," says he, "in his piety, or in the language in which he expressed it. He never appears to have been worked up into any thing like that elation, or that emotion of spirits, which is occasionally observed in most of those, to whom the name of enthusiast can in any degree be applied."

But is it fair or philosophical in Dr. Paley to infer, from our Lord's calm and unimpassioned manner, that all those may be charged with enthusiasm, who in any degree deviate from it? How different, for example, is St. Paul's fervid glowing style from the calm dignity of Jesus Christ's! And yet St. Paul was no enthusiast.

Nor is it, surely, matter of either censure or wonder, that the disciple should not, in this respect, be as his Master. The same objects produce very different effects on different minds, as they are either new, remote, and "seen only in part;" or familiar and intimately known. The impression, for instance, which is made on princes and nobles, by titles and equipages, and the other accompaniments of rank and fortune, differ widely from the impression made on the poor by the same objects. In the latter, from their novelty, they are apt to excite surprise and pleasure, with their correspondent expressions: while by the former, to whom they are familiar, they are regarded without emotion.

It is easy, and surely it is *just* also, to apply this reasoning to the truths of religion; which, though of transcendent importance, are yet so gradually unfolded, and so imperfectly known in the present state, even to him who most diligently examines them, that they may be expected to produce, on a pious mind, all the effects of novelty, heightened by the liveliest interest. *Elation* and *emotion* are, indeed, characters of imperfection; but then it is an imperfection necessarily belonging to our present condition, and which, when exhibited on any other subject than Religion, is not considered as any impeachment of a man's good sense and sobriety. But why may not the Christian be allowed his *eureka* as well as Archimedes? Why must he only, of all men, be forbid to indulge his feelings, or required to suppress them? The passions, we know, need *regulation*. We allow, that they ought to *follow* the understanding, not to *lead* it. We admit, that there has been much absurdity exhibited under the name of religious affections; and that he who teaches us to distinguish between those which are genuine and those which are not, and who instructs us also in the due government of our feelings, performs a good and profitable work. So, likewise, does the man who teaches us to detect the artifices of sophistry, and instructs us in the right use and exercise of reason. But the sound divine will no more desire to *annihilate* the passions, while he endeavours to regulate and restrain them, than the logician wishes to extin-

guish the reasoning faculty, when he describes its proper functions, assigns its true limits, and teaches its due management.

Our blessed Lord, it is obvious, was incapable, in consequence of the perfection of his nature, of being affected as we are; and the manner which could alone become *him*, was that which Dr. Paley very justly describes. None of those things which excite our wonder were new to him. None of those things which "we see as through a glass darkly," were too vast or too remote for his perfect comprehension. His mind was on a level with every subject on which he discoursed. Spake he of God? *He* was God. Of heaven? It was his throne. Of the earth? It was his footstool. In a word, of things "visible or invisible, whether they be thrones, or dominions, or principalities, or powers?" Behold "all these things had his hands made." "All things were created *by* him and *for* him."

Again, when Jesus Christ speaks of the objects and ends of his mission, he speaks as a benefactor: when St. Paul speaks of the same things, he speaks as the party benefited. And may we not expect that their different circumstances will produce a correspondent difference in their *manner* of speaking? Shall one who has been laid under infinite obligations be accused of weakness and absurdity, if he should happen to speak of his benefactor in a more impassioned tone, than he has spoken of himself? Shall gratitude be denied its generous fervors, and be tied down to express itself with the same composure, which is proper and becoming in him who *confers* a kindness? The dignified calmness of our Lord's manner, when speaking of the redemption of man, which he was about to effect, highly became him; as it indicated the exceeding greatness both of his power and of his love. These made the mighty undertaking at once easy and delightful to him. Neither could he experience any thing of surprise; his purpose having been formed from eternity, and held in view, with a steadiness which nothing could shake, to the moment of its execution. Emotion or tumult of spirits would, it is obvious, have been wholly incompatible with the exalted grandeur of his character. It would have implied difficulty, or reluctance, or wavering and doubt. Even among men that undertaking is spoken of with composure, which appears easy in execution, and in which they are willing to engage; and especially when they are *firm* to their purpose, and are *confident* of success.

ON CHRISTIAN TEMPERANCE.

IT is easy to lead a very sensual life, and yet be accounted a very temperate man, even among religious people! Sensuality has range enough, within the limits of things lawful, and the customary bounds of what passes among men for moderation, to stupify and deaden the soul, and interrupt holy communion with God. The questions which a man ought to ask himself, who wishes to ascertain whether he have reached the true standard of *Christian* temperance, are of this nature—From what sources do my chief and most desired enjoyments proceed? Is my religion any thing more than a mere restraint, arising from checks of conscience; for which I expect to be indemnified by animal gratifications? Is God my chief joy, my supreme good, from the possession of whose favour arise my liveliest comforts and satisfactions; while without it nothing can give me ease or contentment? Am I, in a word, always disposed to rejoice in the presence of my God, and sincerely grieved at whatever interrupts my communion with him?

To the Editor of the Christian Observer.

A HINT TO MINISTERS.

SIR,

IT is observed by Dr. Watts, that "if we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves. It is a piece of useful advice, therefore, to get the favour of their conversation frequently, as far as circumstances will allow."

It was greatly to my advantage, that a few years since I spent a short time in the neighbourhood of such a person—a person who was "wiser than myself" in an eminent degree—and was occasionally permitted to profit by his

conversation. As I was then soon about to take orders, he spoke to me upon some of those subjects which are connected with the duties of a clergyman. One evening the discourse turned upon *the accountable character of man under the Christian dispensation.* When I left my friend, I made a short entry in my note book, which contains, I believe, the substance of what he said to me upon this subject, and which is nearly to the following purpose. The thoughts may not be particularly new, but they are judicious and pious: they seem to agree with the general tenor of Scripture, and with the language of our Church. You may, therefore, perhaps, consider them worthy a place in your Miscellany. J.

It is a dangerous thing, observed my friend, to imbibe or to teach any system which tends to represent man as not being an accountable creature. If it is strictly and literally true, that man is *entirely passive* in the work of his Salvation by Jesus Christ, as well in its commencement as in its progress; if in *no sense whatever* he is to be considered as *an agent*, then it seems to follow, that he is a mere machine in the hands of his Creator, and cannot be a responsible being. But surely, this does not agree with the word of God; with those invitations and warnings which are found in every part of the Scriptures: and, so to preach, so to represent the doctrines of grace, as to leave such an impression on the mind, can be productive of no good, but may do much harm. With some men, who wish to get rid of what are called the restraints of religion altogether, it may have the effect of making them a kind of corrupt fatalists: with others, who are upon the whole sincere, it may still tend to abate that "hunger and thirst after righteousness," which should always be increasing; and with all, it must weaken the hold upon the conscience.

But if, on the other hand, it is true, that under the preventing and assisting grace of God, "to him that hath," (that is, to him who employs and improves what he has, and prays for more) "shall be given"—"and from him that hath not," (that is, from him who does not employ, but neglects or resists what he has) "shall be taken even that which he hath." Mark iv. 25.—If it is true, that under the influences of divine grace, man is still in possession of power "to go and trade with the talent, or to hide it in the earth," (Matt. xxv.) then we can speak to the conscience; for then it is evident that man is accountable to God for the use he makes of his day of grace, for the manner in which he treats the "good tidings" which are brought to him by the Gospel of Jesus Christ. With this view, (and it seems to be the scriptural view) of divine grace, we can direct his attention to the day of final account, and shew him that he will be then either acquitted, if he shall have cast himself as a guilty, unworthy, and penitent sinner, on the merits of his Redeemer, and shall have had his conversation as it becometh the Gospel of Christ; or condemned, if it shall appear that he has not the mark of the Lamb in his forehead, having neglected or rejected the proffered salvation. It is well observed by Mr. Wilberforce in his Practical View, when speaking of our deliverance through the Gospel of Christ from the guilt and dominion of sin, that "it must ever be carefully remembered, that this deliverance is not *forced on us*, but *offered to us.* We are furnished, indeed, with every help, and are always to bear in mind, that we are unable of ourselves to will and do rightly; but we are plainly admonished to "work out our own salvation with fear and trembling." And St. Austin has said upon this subject, "*Si non sit liberum arbitrium, quomodo damnabitur mundus? si non sit gratia, quomodo servabitur?*"

To convince their hearers of the corrupt state of human nature, and of their actual transgressions; to speak to their consciences; to shew them that "the condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural good works to faith and calling upon God;" (10 Art. of Relig.) and, at the same time, to set before them the love of God, in giving his son for the redemption of the world; the great doctrines of "repentance toward God, and faith toward our Lord Jesus Christ;" the necessity of "a death unto sin, and a new birth unto

righteousness;" the duty of praying for the "Holy Spirit, which our heavenly Father is ever ready to give to them that ask him," Luke xi. 13; and so, to endeavour to leave upon the mind a conviction that they are without excuse if they neglect so great salvation:—this the ministers of the Church of Christ should make the foundation, the substance of their address;—this should be their chief aim, when they speak to the ignorant and unconverted committed to their charge. And when they are engaged with such characters, they cannot imbibe too much of that tender feeling and compassionate temper of mind, which our blessed Lord manifested on his approach to Jerusalem. "He beheld the city, and *wept* over it." Nor, on such occasions, can they too much imitate his language, when, (even immediately after contemplating the secret counsels of his heavenly Father, in "hiding these things from the wise and prudent, and revealing them unto babes,") he gave forth the *general* invitation, "Come unto me, *all* ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. xi. 28—30.

For the Christian Observer.

ON THE ORDER OF THE PRIMITIVE CHURCH.

WHENEVER we take a view of the Christian Church in the first and purest ages, we may generally gain instruction and improvement. The Church of Ephesus was planted at an early period by St. Paul and his fellow labourers; and the wisdom and sovereignty of God were manifested wonderfully on this occasion. Though Ephesus was a large and populous city in the Lesser Asia, the Apostle seems not to have preached there, till after he had crossed the Archipelago, and was returning from Greece and Macedonia. Corinth and Philippi, though at a much greater distance from Judea and from Tarsus, received the Gospel before Ephesus. St. Paul's first visit was short, but impressive. Acts xviii. 19. 21. They desired him to tarry a longer time with them, but circumstances would not permit him. After he had kept the feast of the Passover at Jerusalem, according to the law, and after he had again travelled through the upper coasts of Asia, he came to Ephesus; and he continued there for more than two years, partly in the Jewish synagogue, and partly in the school of one Tyrannus. The work of God, at Ephesus, seems to have been very deep and extensive. The worship of idols was forsaken, and the silver shrines, which were made for the great goddess Diana, became of less value. The friends of idolatry were afraid that her temple would be despised, and her magnificence destroyed, so mightily grew the word of God, and prevailed. When the apostle departed from them, he left many pastors of the congregations, to whose care the flock was committed. Not long after, he again passed through those parts; and as he would not spend the time in Asia on account of the approaching feast of Pentecost, he came only to Miletus, and sent to Ephesus, and called for the elders or pastors of the Church. His charge to them was most affectionate and tender. He reminded them of his labours and his tears among them, for the space of three years; and assured them that now they should see his face no more. But lest his care for their welfare should seem to be remitted, he left Timothy to govern them in his absence. Thus he says, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." 1 Tim. i. 3.

Here again we have a pattern of the order of the primitive church, in the times of the Apostles. Timothy must ordain at Ephesus—must charge ministers respecting their doctrine—must receive accusations against them, and must judge of their spirit and conduct. These particulars fully appear in St. Paul's Epistles to Timothy. The pastors of Ephesus might not ordain without Timothy; nor might any individual congregation form itself into a little private party, independent of his authority. St. Paul wrote his Epistle to the Ephesians, and both his Epistles

to Timothy, while he was a prisoner at Rome; and after his death we have no further account of this Church, except in the first chapters of the Revelations.

St. John is supposed to have lived to a truly good old age, and his care of the churches continued to the last. In a vision he is commanded by the Lord Jesus to write an epistle "unto the Angel of the Church of Ephesus." If there were many ministers in that Church, and all of equal authority, why is one only called the Angel? Is there any thing unreasonable in the supposition, that Timothy's office was still filled with an apostolical man, who is here termed the Angel, and that by him these particulars were to be communicated to the different pastors, and by them to their respective congregations? WAYRING.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

In your Magazine for May, 1802, pp. 302, 303, S. P. after favouring your readers with a French anecdote concerning the election of a person to fill an important public station in the sanguinary reign of Robespierre, the chief qualification of which was to be, that the candidate should possess *strong passions*, proceeds to give us his own comment on that transaction. He asserts that, from the above anecdote, we may learn that "a Jacobin is a man of strong passions, and *that every man of strong passions is a Jacobin*." The first of these propositions I acknowledge to be *part* of the definition of a Jacobin, but to the latter I must enter my solemn *caveat*. The round and unqualified assertion, that "*every man of strong passions is a Jacobin*," goes to the extent of stigmatizing *ninety-nine* persons out of an *hundred* with an appellation the most odious of all others, since that, I apprehend, to be nearly the proportion of those who are possessed of "*strong passions*." If a man possesses "*strong passions*," and applies those affections of the mind to *good purposes*, he is the farthest possible removed, in my apprehension, from Jacobinism; therefore if I am right in this position, your correspondent is evidently wrong in his.

To arrive at truth, we must define our ideas as accurately as possible. A Jacobin then, I apprehend to be a person possessed of strong *bad* passions, and applying those violent passions to *bad* purposes, such as the subversion of religion, government, and order throughout the world. Had, therefore, your correspondent asserted, that every man who gives himself up to the direction of *evil* and *headstrong* passions may justly be considered as a Jacobin, I should perfectly have coincided with him in opinion; but I never can subscribe to the simple assertion, that *strong passions* alone, without any regard to the good or bad use of them, is the discriminating mark of a Jacobin.

If it should be said, that in the inquiry "*Ont ils des passions?*" we must include the *abuse* of those passions: I reply, that there is no necessity whatever of our so understanding it: and if S. P. meant the question so to be understood in effect, why did he not express it clearly and distinctly in terms? The want of this precision it is which I take the liberty of now censuring.

But even this defence is taken away by what follows. For he says, "I reckon amongst Jacobins every *fierce* and passionate contender, even for the soundest doctrines of our religion." Allow me, Mr. Editor, to remark, that "the sound doctrines of our religion" rarely, indeed, create *fierceness* and *passion* in those who undertake to defend them: *zeal* and *warmth* they possibly may awaken in the breasts of their friends and defenders, but this may be reckoned a theme of praise rather than censure in the estimation of the well-disposed and virtuous Christian. Besides, this reproach may be affixed upon all those who zealously defend the sound doctrines of religion, and doubtless will be so affixed by all who feel themselves annoyed by such

defences. In such times as these in which we live, the most zealous defences are absolutely necessary against the host of enemies by which our holy religion is attacked; and those who will boldly stand forth in its defence are certainly deserving of the warmest praise. For this reason I can neither subscribe to S. P.'s "definition of a Jacobin," nor yet in an unqualified manner, that "Christian gentleness and candour" towards the enemies and attackers of our religion, are "symptoms of loyalty and orthodoxy;" since I feel perfectly persuaded that, applied to such occasions as these, they are perfectly wrong. "*An ungoverned temper*," Mr. Editor, as applied by your correspondent to the "*defence of the sound doctrines of our religion*," may be considered as a *fault*, (since coolness and deliberate reasoning might probably better effect the end proposed) but never, in my humble apprehension, can in such a case be set down as "*a mark of disaffection both to church and state.*"

Upon the whole, Sir, it is difficult to develop the full meaning of your correspondent, but perhaps in some future number he may favour us with some explanation of it. At present I cannot help thinking that he has reasoned very inaccurately, and is also in danger of misleading many of your readers.

I am, Sir, with the warmest good wishes for the success of your laudable undertaking,

Your most obedient and very humble servant,

T. C.

For the Christian Observer.

ANECDOTES OF BULL-BAITING.

The Editors of the Christian Observer have received satisfactory evidence of the truth of the following particulars, which will serve to throw some light on the nature of that amusement, which was so enthusiastically extolled by one British senator as a source of refined enjoyment; and to which so many valuable moral and political effects were ascribed by another.

1. "Some years ago at a Bull-baiting in the North, a young man, confident of the courage of his dog, laid some trifling wager that he would, at separate times, cut off all the four feet of his dog, and that after every amputation, he would attack the Bull. The cruel experiment was tried, and the dog continued to seize the Bull as eagerly as if he had been perfectly whole."

2. "In 1800, a Bull, in Staffordshire, after being baited by single dogs, was then baited by numbers let loose upon him at once. Having escaped from his tormentors, he was again fastened to the ring; and, with a view of either gratifying their revenge, or of better securing their victim, the brutes in human shape actually cut off his hoofs, and enjoyed the spectacle of worrying the poor animal to death on his bleeding stumps."

3. "The writer has frequently seen, in his boyish days, the dogs, urged to run at the Bull with their entrails trailing on the ground; and in one case, a dog of great repute having been gored by the Bull, so that his bowels were torn out, the spectators secured them in their place by a needle and thread, and then, in consequence of some wagers depending, set him at the Bull in this mangled and almost dying condition!"

4. "In one instance the Bull had an eye beat out with a stick, one of his horns broken at the root, and his tail nearly twisted off. In this state of anguish, his big heart nearly bursting, he shrunk to the earth; when, horrid to tell, these savages placed straw round his body, to which they set fire, in order to compel him to rise."

5. "At Dorlistone, in Staffordshire, a man was gored by a baited Bull from his groin up his right side, so as to render him a miserable cripple for life. At the same place, another man was overtaken by a Bull, who had broke from the stake, and was struck with his horn on the temple, so that he expired in a few hours."

6. "The most dreadful brutalities are practised upon the Bull. I have seen one actually torn in pieces by several dogs let loose upon him at once;

and dogs excited to run till they have died upon the spot: and others have been gored till their entrails have been seen, and then they have been encouraged to run again."

For the Christian Observer.

THE LORD'S PRAYER.

FATHER of all thy saints below,
Whose mercies still thy love proclaim:
Let all the world thy glory shew,
And join to bless thy sacred name.

Thy gracious purpose, Lord, fulfil,
And let us soon thy kingdom share;
That sons of earth may do thy will,
Like those who breathe celestial air.

Our wants with ev'ry morning grow:
With daily food these wants supply;
And on our souls that bread bestow,
Which whoso eats shall never die.

To sinners guilt and shame belong!
Yet grant us, Lord, thy grace to prove,
As we forgive our brother's wrong,
And trespasses repay with love.

And in the dark and dreary day,
Fraught with temptation, pain, and woe,
Oh! guide us on our doubtful way,
Oh! save us from our *watchful foe!

For thou alone art God most high;
The kingdom and the power are thine;
Thy glory fills both earth and sky,
And through eternity shall shine.

C. J. H.

* απο τ̃ πονηρ̃.

REVIEW OF NEW PUBLICATIONS.

XXVI. *Introduction to the New Testament; by John David Michaelis, late Professor in the University of Gottingen, &c. translated from the Fourth Edition of the German, and considerably augmented with Notes, and a Dissertation on the Origin and Composition of the Three First Gospels.* By HERBERT MARSH, B. D. F. R. S. Fellow of St. John's College, Cambridge. Vol. III. Part I. pp. xvi. and 941. Part II. pp. 160. vii. and 243. Vol. IV. pp. xx. and 544. boards, 20s. 1801.

MR. Marsh has made a very valuable and acceptable present to the English theological student, in his translation of this last, and much improved, edition of the Introduction to the New Testament of the learned Professor Michaelis; the second and concluding part of which is now given to the public. This elaborate performance will, in a considerable degree, put the reader in possession of the present advanced state of sacred criticism in a nation, which, beyond any other, has cultivated that department of theology with assiduity and success. The former part of this important work, was accompanied throughout by notes of the Translator. The remaining part, just published, is, for reasons generally alluded to, illustrated and examined in this way, only to the close of the chapter upon St. Luke's Gospel. For this defect, however, the very able critic has compensated by the earlier appearance of the work, and by the addition of a highly ingenious and interesting "Dissertation on the origin and composition of our three first canonical Gospels."

The part of the work which we now undertake to examine, opens with a chapter on the names and number of the canonical Gospels; which is followed by two others, the first on the Harmony of the Four Gospels; the second on the Verbal Harmony observable in the three first, though the one did not copy from the writings of the other: The remainder of the work is occupied by separate inquiries into each of the books of which the New Testament consists.

In the chapter on the important subject of the Harmony of the Four Gospels, the Author endeavours to justify historians or biographers in general, and particularly the Evangelists, in occasionally neglecting chronological order for the sake of a superior object; and we incline to think that his Translator, in his objections to this argument, has too far indulged his humour of controverting the sentiments of the Professor. Vol. III. Part I. p. 10, &c. Of the difficulty of constructing a Harmony of the Four Gospels none can be ignorant, who are in any degree conversant in such studies; and of this difficulty it is evident that apparent contradictions are sometimes the cause. But without precipitately admitting these

contradictions to be real, we may very rationally suppose that the same events, if those events are of a complicated description, may be related in a different, and, apparently, in a contradictory manner; when nothing more is necessary to produce a perfect harmony in the separate relations, than the knowledge of a trivial incident, a local custom, the peculiar use of an expression, or some minute circumstance of geography. Michaelis gives an account of the principal harmonies, which Mr. Marsh with great justice reduces to two classes—those, of which the authors have taken for granted that all the Evangelists have adhered to chronological order; and those, of which the authors admit that, in one or more of the four Gospels, chronological order has been more or less neglected. Note 24 on p. 36. In note 9, on p. 38, there is, likewise, a very good account of the history, and grounds of the different opinions concerning the duration of our Saviour's ministry. From p. 40 to p. 83, contains the outline of a Harmony proposed by Michaelis himself. The Author then proceeds to inquire into the remarkable verbal harmony, which subsists between the Evangelists: but as this subject is more accurately treated by the Translator, who, in his last note upon this chapter, requests his reader to peruse the dissertation, which he has written upon it, immediately, we shall here enter upon the examination of that important discussion.

Mr. Marsh states the question in these words: "Since it is certain, that our three first canonical Gospels had some connection, either mediate or immediate, we are reduced to this dilemma: either the succeeding Evangelists copied from the preceding; or, all the three drew from a common source." (Diss. &c. p. 4.*) In Chapters II.—VI. Mr. Marsh examines the respective hypotheses of the authors, who have embraced either of the two opinions just mentioned, or have united them; and justly argues that differences and omissions are to be accounted for as well as agreement. In Chap. VII. the author proceeds to the most important part of the work, and gives a statement of the parallel and coincident passages of the three first Gospels; the result of that statement; and an account of several remarkable phenomena in the verbal harmony of these Gospels. He has accordingly analyzed those passages in which this harmony appears, and reduced them to four classes:—the first, containing the passages common to all three; the second, those which are common only to St. Matthew and St. Mark; the third, those which are common only to St. Mark and St. Luke; the fourth, such as are common only to St. Matthew and St. Luke. The result of the preceding statement, in the parallel and coincident passages common to all the three Evangelists, is—that the most numerous instances of verbal agreement exist between St. Matthew and St. Mark; which agreement, however, entirely fails, wherever they differ in chronological arrangement——that whenever St. Luke agrees with St. Matthew, St. Mark never fails to agree with St. Matthew likewise—that not a single verbal coincidence exists between St. Matthew and St. Luke alone† —and that it is peculiar to St. Mark to agree sometimes with St. Matthew, and sometimes with St. Luke. We pass over the more minute phænomena. Mr. Marsh then proceeds to try the different hypotheses by these phænomena, for the solution of which he proves them all to be insufficient; and in their place he advances the following one of his own:—

"St. Matthew, St. Mark, and St. Luke, all three used copies of a common Hebrew document; the materials of which, St. Matthew, who wrote in Hebrew, retained in the language in which he found them; but St. Mark and St. Luke translated them into Greek. They had no knowledge of each other's Gospels: but St. Mark and St. Luke, beside their copy of the Hebrew document, used a Greek translation of it, which had been made before any additions had been inserted. Lastly, as the

* Neither Mr. Marsh nor Michaelis have noticed Calvin, who has harmonized the three first Gospels separately from St. John's.

† This remark must be limited to the cases included in the first class of parallel passages, viz.; those which are common to the three Evangelists.

Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person who translated St. Matthew's Hebrew Gospel into Greek, frequently derived assistance from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew: and in those places, but in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel."*

The hypothesis thus stated and determined, Mr. Marsh affirms, will account for all the phenomena relative to the verbal agreement and disagreement in our three first Gospels, as well as for the other manifold relations which they bear to each other; while it contains nothing which is either improbable in itself, or is inconsistent with historical evidence. That this may appear more clearly, he proceeds to trace the several steps which may be supposed to have been taken, from the first drawing up of the Hebrew document to the composition of our canonical Gospels. He then tries his hypothesis by the phenomena in the verbal harmony of the Gospels, as well as in the contents and arrangement of them; and appears to have succeeded in demonstrating the sufficiency of that hypothesis to account for all the phenomena which he has stated.

We cannot, however, dissemble our opinion that, in the solution here offered, there is wanting that simplicity, which is necessary to produce the conviction that our present Gospels had the origin which Mr. Marsh ascribes to them; and when we consider the various adventitious and arbitrary circumstances, which frequently operate in affairs of this nature, we are disposed to think, that the real origin of our Gospels is among those historical facts, the knowledge of which we shall in vain attempt to recover. The phenomena, however, and the result of them, exhibited in the elaborate performance before us, are facts both of certain knowledge, and of a very curious and interesting description; and the hypothesis which will afford a complete solution of them, may at least be admitted as the most probable.

We now return to the original Author. In the chapter upon St. Matthew's Gospel, Michaelis accedes to the assertion of Irenæus, respecting the time when this Gospel was written; and for the opinion of its being originally written in Hebrew, he professes himself satisfied with the testimony of Papias, whose competency as a witness he defends, together with the concurring testimony of subsequent writers, particularly Irenæus, whom he will not admit to have merely repeated the testimony of his predecessor. The intimacy of this latter author with Polycarp, a disciple of the Apostles, and an associate of many who had seen Christ, is sufficient, as Mr. Marsh has well proved, to put his testimony on every subject relative to the Apostles beyond all reasonable doubt. (Note 3, on p. 124.) The Professor then examines whether the Hebrew Gospel used by the Nazarenes and Ebionites was, in its primitive state, the same as that of St. Matthew. That in the third and fourth centuries it was not, is admitted, and indeed, from the fragments which remain, is too evident to be denied. In note 38, on p. 194, the reader will be pleased to find a complete vindication of the two first chapters of St. Matthew's Gospel, from the unfounded suspicions of Michaelis. St. Mark's Gospel this eminent Critic supposes to have been written at Rome. And in his inquiry into St. Luke's, which he inclines to believe was penned in Palestine during the imprisonment of St. Paul at Cæsarea, he mentions with approbation the curious, and not altogether improbable opinion of Theodore Hase, that the Theophilus, to whom the Gospel of that Evangelist is addressed, is the person of the same man, who, according to Josephus, was son of Annas, and himself nominated High Priest by Vitellius, in the place of his brother Jonathan. Michaelis is decidedly of opinion, that St. John's Gospel was written in direct opposition to the heresy of Cerinthus and the Gnostics, the technical terms of whose philosophy that Evangelist has applied to Christ.

* The algebraic notations are omitted, and consequently a phrase or two altered; but without any injury to the sense. Rev.

But in assigning to a Gnostic or Zoroastrian original the appellation by which our Saviour is principally distinguished, we feel ourselves obliged to differ from the learned Professor. The frequent recurrence of the term מימרא, of which Λογος is the proper translation, in the popular commentaries in use among the Jews in the time of our Saviour, suggests a much more natural and rational origin of the appellation, as applied to the Son of God: and this, independently of the question, whether the term, in the Chaldee Paraphrases, is to be understood as a mere idiom, or a personal designation.* We do not deny, however, that St. John, in his use of it, may have had a secondary respect to the philosophy which he was combating. Our Author likewise supposes it to have been an object of St. John's Gospel to confute the Sabians, a sect which acknowledged John the Baptist for its founder. The Acts of the Apostles he considers as intended, not for a general history of the primitive Church, but to record those two important events—the effusion of the Holy Ghost, and the vocation of the Gentiles. And we heartily concur with the Author in his recommendation of the study of Josephus, as the best means of understanding the historical books of the New Testament.

The fourth and final volume of this important work commences with an inquiry into the Epistles of St. Paul; of which he supposes, though on very insufficient grounds, the first written to be that to the Galatians. He proceeds to the two Epistles to the Thessalonians, the date of which may be ascertained from internal arguments. The Epistle to Titus is, with very little reason, placed next. In the chapter upon the two Epistles to the Corinthians, there is much important elucidation. The first Epistle to Timothy is very injudiciously made to succeed. But there is a considerable degree of probability in the opinion that this, as well as the Epistle to the Ephesians and the Colossians, was particularly directed against the Essenes. In the chapter on the Epistle to the Romans, sufficient justice does not seem to be done to the extent and comprehension of the Apostle's argument. The Epistles to Philemon and the Colossians, are generally supposed to have been written during St. Paul's imprisonment at Rome; as was likewise that to the Ephesians, which Michaelis considers as a circular Epistle, intended for the Ephesians, the Laodiceans, and some other churches of Asia Minor. For the ground of this supposition see Col. iv. 16. In the Author's remarks upon the Epistle to the Philippians, we find a complete vindication of the appellation given by St Luke to Philippi—an appellation, the apparent impropriety of which has cost commentators so much pains to justify. See Acts xvi. 12. Spanheim, however, has afforded a sufficient solution of the difficulty. See Geog. Sac. p. 63. The second Epistle to Timothy contains strong internal evidence of its being the final Epistle of St. Paul. It appears, likewise to have been written during a second imprisonment at Rome, after he had paid a late visit to Troas, Miletus, and Corinth. See ch. iv. 13, 20. To this account of St. Paul's Epistles is subjoined a character of that eminent Apostle; in which, however, our noble countryman, Lord Lyttleton, has not left him much that is original to say.

The Epistle to the Hebrews, first ascribed to St. Paul by Pantænus, master of Clement of Alexandria, and concerning the author of which Origen expresses himself with uncertainty, Michaelis seems inclined to consider as neither the Apostle's, nor canonical. St. James's Epistle he supposes to have been written to converted Jews; and endeavours, with more pains than are necessary, to reconcile his doctrine of faith with that of St. Paul. In his account of the first Epistle of St. Peter, he adopts the opinion of Benson, that it was addressed to Jewish proselytes, who had embraced Christianity; and contends successfully for the literal acceptation of the name Babylon. Many Jews resided at that place. It would be curious to compare

* We could wish to see this question, decided, or even well examined, by some person competent to the undertaking. Great names appear on each side: for the personal application of the term, Pearson, Allix, Witsius, Maurice; against it, Prideaux, Lightfoot, Simon, Basnage, Michaelis. In Allix's great work there are some arguments worth considering.

the conduct of the Bithynian Christians, as represented by Pliny, their persecutor, with the instructions given to them in this Epistle. The second Epistle our Author admits to be a genuine production of the same Apostle. To St. Jude's he is not so favourable. The object of the first Epistle of St. John he supposes to be the same as that of his Gospel. And here we meet with an interesting dissertation on the controverted passage, 1 John, v. 7; concerning which the reader may find more information to the same purpose in Marsh's Letters to Archdeacon Travis, preface, particularly p. xii. note 15. The second and third Epistles are admitted as both genuine and canonical. The Revelation he seems much disposed to reject from the canon, and shelters himself under the name and authority of Luther, who certainly did reject it, though on very insufficient grounds.

We are concerned that we cannot dismiss a work of such unquestionable merit with unqualified commendation. But some objections of a very serious nature have obtruded themselves upon us in the course of our perusal of it, which it is of the more importance for us to state, because the present publication may be the means of introducing into this kingdom a taste for works of the same description. German theology is not less formidable than German morality. That for profound and laborious investigation upon subjects of sacred criticism, the productions of that country stand unrivalled in the present age, none can deny who have any acquaintance with them. Such persons, however, must at the same time be compelled to acknowledge, that neither are they exceeded in the general licentiousness with which theological researches are conducted by its most celebrated divines. The sacred writers are by those authors placed to all appearance precisely upon the same level with a heathen classic; and their writings are criticised with the same freedom. Now it is not merely a kind of habitual reverence, contracted for writings esteemed by us the repository of a divine revelation, which disposes us to take offence at such treatment of the sacred volume. Our objection is better founded. We consider the truth of the general doctrines of Christianity, the miracles and resurrection of its Founder, as capable of being proved by evidence, entirely independent of the Scriptures of the New Testament. The existence, the antiquity, and the authenticity of these books may likewise be demonstrated by evidence equally external. Hardly any event in history is attested by so large a body of competent, and unexceptionable witnesses, as the general facts upon which the Christian religion is founded. Such being the case, we do not see how any person, who admits the truth of Christianity in the most general way, and who has the lowest conception of what is necessarily included in such an admission, can consider the principal agents in the propagation of this religion as having no assistance superior to such as is human, when they committed to writing the history and doctrines of the important dispensation which they had to announce to the world. We insist, therefore, that it is highly irrational and inequitable to treat such writers as merely human writers; and we desire to enter our most decisive protest against a procedure, replete with the most injurious consequences to religion, to morality, and to human happiness. It must candidly be acknowledged, that as every pursuit, however lawful or laudable, is attended with its peculiar temptations, and liable to its peculiar abuse; so neither is the cultivation of sacred criticism exempt from these dangers. There is something in its minute researches which has an unhappy tendency to contract the mind, and render it unfit for the contemplation of more enlarged objects. The critic, in his microscopic inquiries, forgets that there is a sun and a universe. In societies, likewise, where a general profligacy prevails, this study presents a point of junction, by which those, whose circumstances or profession require some regard to religion, may unite a course of irreligion or licentiousness with such a pursuit of theological science as neither alarms their own consciences, nor provokes the displeasure of the world.

Critics need to be reminded, that they have immortal souls like other men;

and that if they obtain the blessings which their religion proposes to them, they must obtain them in the same manner as other men. Nor ought they ever to forget the memorable exclamations of the illustrious Grotius, towards the close of a laborious and not unprofitable life—*Heu! vitam perdidi, operosè nihil agendo!*

For the Christian Observer.

XXVII. *Remarks on the Uses of the Definitive Article, in the Greek Text of the New Testament; containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By* GRANVILLE SHARP, *Esq.* Durham: Pennington. London: Hatchard. 1802. pp. 80.

Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article, in the Greek Text of the New Testament. London: Rivington. 1802. pp. 154.

THE first of these publications made its appearance, in its present state, originally in the year 1798, and is, therefore, here introduced, merely as it bears upon the work which immediately follows it. The first rule proposed by Mr. Sharp is given in these words: "When the copulative *και* connects two nouns of the same case, (viz. nouns, either substantive or adjective, or participles, of personal description, respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill) if the article *ὁ*, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i. e. it denotes a further description of the first named person; except the nouns be proper names, or in the plural number: in which cases there are many exceptions." From a variety of instances, produced as examples of the rule, we select the following; "Ὁ Θεος ΚΑΙ πατηρ του κυριου ημων Ιησου Χριστου." 2 Cor. xi. 31. "Εν επιγνωσει ΤΟΥ κυριου ΚΑΙ σωτηρος Ιησου Χριστου," &c. 2 Pet. ii. 20. This rule is valuable, not merely in a philological view, but because it enables us to correct the translation of several passages in the New Testament, which, properly understood, afford "many striking proofs concerning the godhead of our Lord and Saviour Jesus Christ." Under this idea we are referred to the following passages. Acts xx. 28. Eph. v. 5. 2 Thess. i. 12. 1 Tim. v. 21. 2 Tim. iv. 1. Titus ii. 13. 2 Pet. i. 1. Jude 4.

The Six Letters addressed to G. Sharp, Esq. (which we have heard attributed to the Rev. C. Wordsworth, M. A. and Fellow of Trinity College, Cambridge) may be considered as an important supplement to his work. It seems reasonable to suppose, that if Mr. Sharp's rule be true, the ancient interpretations of any particular example by the Greek fathers must tend to confirm it. The object of this work, therefore, is to examine, by actual reference, what were the opinions of the early Greek writers, upon those eight texts, which are mentioned above. In the course of this learned and most laborious investigation, the author not only proves, by a great variety of quotations, in what sense the fathers understood these passages, but shews further, at what time, and amongst what writers, the interpretation began to be ambiguous. To any one at all conversant with the Latin and Greek languages, it cannot be a matter of astonishment, if, for want of the definitive article, an ambiguity frequently occurs in the Latin translation of a Greek sentence, where there is no difficulty whatever in the original. And to this source the author traces the uncertainty which has so long existed with respect to the true meaning of the texts cited by Mr. Sharp. Few of the Latin fathers were conversant with Greek; they quoted in general from their own translations; and, therefore, generally adopted that sense, which, to a mere Latin reader, would appear the most obvious. If then the Greek and Latin writers seem to differ with respect to the meaning of a Greek passage, the question to us becomes this: "Shall we take the explanation of a Greek passage from Greeks, or prefer from Latin writers, not the explanation of the Greek, but of a *translation* of it into their language; which translation, though

capable of *both* meanings, and so originally not a false translation, would much more naturally lead men to that sense, which is contradictory to the common Grecian idiom, and the uniform voice of Grecian interpreters?" p. 38. As our limits will not allow us to follow this author through his numerous and truly valuable quotations, let it suffice to state the general result. It appears then, that where there is no reason to suppose a different reading obtained from that adopted by Mr. Sharp, the Greek writers are decisive in support of his interpretation; the contradictions and ambiguities rest with the Latin writers. In the second, fifth, and sixth Letters, the quotations are numerous and highly satisfactory: they prove incontestably, that words arranged according to the rule never did, from the times of the Apostles, bear any other sense than that assigned by Mr. Sharp during the period while the Greek was a native language. This remark is not to be understood as applicable merely to the verses in question, but as extending to this mode of expression wherever it is used. In proof of this assertion, a considerable number of passages is here produced, from the earliest fathers down to the thirteenth century: and the author adds, "I have observed more (I am persuaded) than a thousand instances of the form "Ὁ Χριστος και Θεος," (Ephes. v. 5); some hundreds of instances of the "Ὁ μεγας Θεος και Σωτηρ," (Tit. ii. 13.); and not fewer than several thousands of the form "Ὁ Θεος και σωτηρ," (2 Pet. i. 1.) while in no single case have I seen (where the sense could be determined) any one of them used, but only of *one* person." p. 132. Nay, the Arians themselves, it should seem, even at a time when their heresy was triumphant, acknowledged this construction, in admitting that Christ is styled by St. Paul, the great God. The words of Maximin, the Arian Bishop, as cited in this work (p. 95) are very remarkable; "*A nobis unus colitur Deus, innatus, infectus, invisibilis, qui ad humana contagia, et ad humanam carnem non descendit. Est autem et filius secundum apostolum, non pusillus, sed* magnus *Deus. Sicut ait beatus Paulus:*" "*Expectantes beatam spem et adventum gloriæ magni Dei et Salvatoris nostri Jesu Christi,*" &c. They did not deny that Christ is here called the great God, but contended that the Father was greater.

Towards the close of his work, the Author suggests some philological remarks, which well merit attention.

We cannot dismiss this article without offering a few remarks upon the subject, which this work is meant to examine. The rule laid down by Mr. Sharp, was originally proposed by Beza: his words relating to the passage in Titus are the following: "*Quod autem ad alterum attinet, quum scriptum sit,*" "επιφανειαν τϐ μεγαλϐ Θεϐ και σωτηρος ημων Ιησϐ Χριϛϐ, *non autem,* "τϐ μεγαλϐ Θεϐ και ΤΟΥ σωτηρος, &c. *dico non magis probabiliter ista posse ad duas distinctas personas referri, quam illam locutionem.* "ὁ Θεος και πατηρ Ιησϐ Χριϛϐ." *Nam id certe postulat Græci sermonis usus, quum unus tantum sit articulus, duobus istis nempe,* "Θεϐ και σωτηρος" *et* "Θεος και πατηρ *communis.*" The rule, however, not being laid down with sufficient accuracy, and a due regard to the exceptions of a proper name and a plural number, Erasmus and Grotius paid little regard to it. Since that period, it has often been asserted or denied, according to the preconceived opinions of different writers: it has been generally admitted that it *might* be true, but contended on the other hand that it might also be false. Mr. Sharp was the first who laid down the rule with clearness and precision, declaring that words thus arranged *must* bear this construction, and *can* bear no other. The public have now been for some years in possession of it; and we believe it has never yet been controverted by any man. The rule must have been known to his learned editor, Mr. Burgess, some time before; yet it seems a fair presumption that no exceptions have come under his notice, for he has lately published a second edition of the same pamphlet.* The

* We have heard the question advanced, "Does Mr. Sharp's first rule, obtain in the Septuagint and classical Greek writers?" This mode of expression does not often occur in the LXX.; but where it does occur, we believe all the instances are in favour of this construction; if we mistake not, the first example which can be produced, is in Levit. xxi. 10. In the writings of the Greek clas-

information contained in the Six Letters, is calculated to give the strongest support and most ample confirmation to the rule. In this view, therefore, we consider this work as of very great importance; it enlists into the service of the catholic faith several texts, which have been frequently claimed by Arians and Socinians as exclusively in their favour; thus depriving heresy of one of its greatest strong-holds, and affording another proof of the doctrine of the Trinity, which it will not be easy to elude.

Feeling, as we do, the fullest conviction, that a body of evidence is here brought forward, which the adversaries of our faith can neither gainsay nor resist, we challenge them to the examination of it: if Mr. Sharp's rule be false, let them prove it by an appeal to the Greek Testament; if the quotations in these Letters can bear any other construction, than that which the Author gives them, let another interpretation be produced. Till this shall be done, and we are persuaded it never can be done, we do most earnestly recommend this learned work to all those who are able to appreciate the value of such evidence, and are desirous to "contend earnestly for that faith, which was once delivered to the saints."

For the sake of the mere English reader, we subjoin a translation of the passages mentioned by Mr. Sharp according to his rule, and the interpretations of the Greek fathers: we omit the first and fifth, because the reading in our common editions of the Greek Testament is different from that adopted by Mr. Sharp.

Ephes. v. 5.	"For this ye know, that no whoremonger, &c. hath any inheritance in the kingdom of him who is Christ and God."
2 Thes. i. 12.	—— "according to the grace of Jesus Christ, our God and Lord."
1 Tim. v. 21.	"I charge thee before Jesus Christ, the God and Lord," &c.
Titus ii. 13.	"Looking for that blessed hope, and the glorious appearing of Jesus Christ, the Great God, and our Saviour."
2 Pet. i. 1.	"Thro' the righteousness of Jesus Christ, our God and Saviour."
Jude iv.	"And our only master, God, and Lord, Jesus Christ."

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sics, we have noticed hundreds of instances, and have not yet seen one which makes against the rule. Take an example or two: "Οι δε, ατε ω δοκιδοκοι ονπες, κατακρινουσιν απαντων τουτων, ως φησιν Ὁ θεος ΚΑΙ θεων προφητης (viz. Homer): Plato's 2d. Alcibiad. Και γαρ τον περσας Ιππονικον Ο συμμαχος ΚΑΙ φιλος αυτοις Φιλιππος. (Demosth. κατα Φιλιππου Λογος γ.)

XXVIII. *Remarks on the Doctrine of Justification by Faith, in a Letter to the Reverend John Overton, A. B. Author of a Work entitled "The True Churchman ascertained."* By EDWARD PEARSON, B. D Rector of Rempstone, Nottinghamshire, pp. 38, 8vo. Hatchard 1802.

THE respectable author of these remarks shews a very candid spirit, and a sincere desire of promoting peace and unity. In this respect, therefore, though he may not convince by his arguments, he is certainly entitled to great praise, and we should rejoice to see his example imitated by every writer who engages in controversial divinity.

In the Review of Mr. Overton's very masterly work, (see our Number for May) we expressed ourselves so fully on the important doctrine which forms the subject of Mr. Pearson's Letter, that it will be unnecessary at present to say much upon it.

Mr. Overton maintains, that justification by *faith alone* is the tenet of our Church. The object of Mr. Pearson's work is to prove, in opposition to this statement, that repentance and good works are, equally with faith, conditions of justification.

Mr. Pearson properly defines justification to be "the being accounted righteous before God;" (p. 7.) but he afterwards seems to consider baptism and justification as the same, or nearly the same thing; (p. 15.) although baptism is only the outward sign of our admission into the Church, administered by fallible men, and may or may not be accompanied by justification, which is the act of God alone. Proceeding on this manifest misconception, Mr. Pearson principally rests his objections to the doctrine of justification by faith alone, on the terms which are required by the Church on the admission of persons to baptism, and on the restoration of the fallen to her communion, (p. 10—19.)

We are not a little surprised that a writer of Mr. Pearson's intelligence, should confound things so very distinct —the manner of our justification in the sight of him who sees the heart; with those external, and at best, equivocal evidences, which are required to satisfy our fellow men, as to the sincerity of our religious profession.

Mr. Pearson's remarks would lead us to infer, that all who deny repentance and good works to be conditions of Justification, do, in fact, if not in intention, deny their necessity in order to salvation (p. 18.) But we conceive there is another and a more scriptural alternative, which Mr. Pearson has overlooked. It is one also which seems to us perfectly to accord with our Articles, Homilies, and Liturgy, without having recourse to any forced interpretation of their meaning. The opinion to which we allude, is, that though repentance and good works are not the *conditions of* justification, yet they are the *necessary fruits* of that faith through which, by grace, we are justified; and also the *evidences*, the indispensible and only sure evidences of our being justified. It is scarcely possible for any plain, unprejudiced understanding not to perceive the exact conformity of this opinion to the articles of our Church, fairly and candidly considered. *We are accounted righteous before God only for* (or on account of) *the merit of our Lord and Saviour Jesus Christ by faith, and not for* (or on account or condition of) *our own works or deservings; wherefore that we are justified by* FAITH ONLY, *is a most wholesome doctrine, and very full of comfort*, Art. XI. *Albeit that good works, which are the* FRUITS *of faith, and follow* AFTER *justification, cannot put away sin, &c.; yet are they pleasing and acceptable to God in Christ, and do spring out* NECESSARILY *of a true and lively faith, inasmuch that by them a lively faith may be as* EVIDENTLY KNOWN *as a tree discerned by the fruit.* Art. XII. *Works done before the grace of Christ and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ.* Art. XIII.

Without doubt every true Christian will have within him, repentance, hope, love, and every holy affection, and will plentifully produce good works; but at the same time it is by *faith* he is justified. We are said, indeed, to be justified by *grace* as the source of the blessing, and by *Christ*, as the meritorious cause, as well as by *faith;* but we are not said to be justified before God either by repentance, or meekness, or love, or patience, though these are absolutely necessary to the Christian character. By these and every other Christian grace, comprehended under the term good works, the genuineness of our faith must be shewn (Jam. ii. 18.;) but in this sense only are they concerned in our justification.

We would here make a remark on the word condition, as used both by Mr. Overton and Mr. Pearson. As this word is not scriptural, is capable of different senses, and has been greatly abused; it is absolutely necessary in using it, to fix its precise meaning. If by *condition*, when applied to repentance and good works, or even to faith, be intended, that, *on account of which* a man is justified, we disapprove of the term. If, however, it be understood to mean, that, *without which* a man is not justified, the term is very admissible; although as the former is its more usual sense, we should be disposed on questions like the present, to avoid the risk of being misunderstood by substituting in its place some less equivocal expression.

Mr. Pearson speaks of a first and second justification. (p. 33.) But notwithstanding all that theological writers have said on this subject, and the ingenuity with which they have constructed their systems respecting it; we are persuaded that no such tenet can be drawn, either from the Scriptures, or from the standard writings of our Church; nor indeed has any such proof of it been attempted by Mr. Pearson.

If the distinction between "faith which worketh by love," on which St. Paul insists, and the dead and solitary faith which St. James rejects, were

duly adverted to, there would be no occasion to have recourse to dubious hypotheses and unscriptural language, in order to reconcile the two Apostles. (See p. 24 and 25.)

While we think that Mr. Pearson has failed in his attempt to prove, (p. 22) that *faith, the Christian Religion*, and *the merits of Christ*, are synonymous terms, as well as in his endeavour (p. 26 and 27) so to explain the Articles and Homilies as to establish his own opinions; and while we firmly believe that we are justified by *faith alone*, that it *might be by grace, not of works, lest any man should boast;* we at the same time entirely and cordially agree with Mr Pearson, in thinking that "a belief of the truth of Christianity is not sufficient for this purpose, (viz. salvation) but such a faith only as is effectual to produce a correspondent practice." (p. 24.)

Mr. Pearson sums up his sentiments in certain propositions, on which, after what is said above, we apprehend it is not needful to make further remarks.

It is painful to us thus to animadvert on a pamphlet which is written, as we have already observed, with much candour, and which breathes a kind and peaceable spirit. We are willing to hope, however, though our duty obliges us to counteract the impression which Mr. P.'s work is calcuted to produce, that if the meaning of words were accurately fixed, we might "not differ from him in any points which are essential to Christian love and union," (p. 37.) so widely as we now appear to do. Being inclined to give Mr. P. credit for "loving the *truth*," (p. 38.) we rely on his receiving our strictures without offence.

Mr. Pearson gives Mr. Overton, (p. 35.) great credit for his piety and diligence; nor does he deny him, in general, the praise of candour. He intimates, however, that Mr Overton has not so carefully guarded against the *iniquity of quotation* as he seems to have intended, and he produces two instances in support of his allegation. In a second edition of "The True Churchmen ascertained," Mr. Overton denies this charge, and endeavours to prove, that the misrepresentation is entirely Mr. Pearson's. As the whole of the passages to which they allude are not before us, we cannot pretend to decide the question.

XXIX. *A Sermon preached at the Close of a Series of Lectures on the Signs and Duties of the Times, continued for nearly Three Years, in the Metropolis. By a Society of Clergymen. Published at the unanimous Request of the Society.* By THOMAS SCOTT, Chaplain to the Lock Hospital. London, Seeley, 1802, pp. 31.

WE earnestly wish that every individaul who may have been led to entertain an unfavourable opinion of either the political or religious principles of the clergymen with whom Mr. Scott is associated, would be persuaded to read this Sermon with attention. It appears from it, (p. 3.) that at a time "when the baneful effects of infidel principles, and principles of insubordination and anarchy," menaced this country; when "the annual proclamation of our King, appointing a day of fasting, humiliation, and prayer," called the nation to peculiar duties; and "our superiors in the Church gave many unequivocal intimations that they were of the same opinion;" "a small number of clergymen in the metropolis, who were in the habits of friendly unrestrained intercourse, entered into a resolution to assist each other in endeavouring to stir up their congregations. 1st. To personal self-examination, repentance, and religious diligence. 2d. To use their influence in checking the progress of infidelity, impiety and vice, &c. 3d. To pray constantly for the nation, and for the Church of God that is among us; and also as connected with these ends, to strengthen as far as their little influence would extend, the hands of their governors, and to exhort the people to fear God and honour the King, and not to meddle with those who are given to change." They also "formed a plan of preaching on the subject at stated seasons—(on the week days, as we conceive) for each other." This Association is now discontinued, for

reasons stated by Mr. Scott in the Sermon before us, which was preached on the occasion of its dissolution.

We are struck on reading this discourse, with the simplicity and piety of the design of the clergymen in question. Though professing to be little acquainted with politics, and occupying themselves with Religion as their main business, they appear to have justly appreciated the danger of the country, from its foreign and domestic enemies, and to have considered the inculcation of a loyal spirit as one of their peculiar duties during the late crisis.

The text of this Sermon is taken from Psalm cxvi. 2. "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

"Surely," says the pious writer, "it is in answer to the prayers of God's servants, that while almost every country in Europe has been made the seat of war, deluged with blood, and exposed to dreadful devastations by fire and sword; we have had peace in our borders. Our established government, our civil constitution, (rendered more valuable than ever to reflecting persons, by comparison with its boasted rivals,) are preserved to us. No revolution, no civil bloodshed, no convulsions, have here taken place. Our Sabbath, our churches, our religious establishment, our toleration, are continued. Few, very few comparatively, have lost their lives, in this dreadful struggle, by the sword of justice; (a wonderful proof of the mild and equitable spirit of our contitution.) Our commerce and manufactures, the support of the poor, and the resources of the public, as well as the wealth of individuals, are not materially injured; nay, in many cases, are unimpaired and improved. We have had scarcity, urgent scarcity: but astonishing supplies from abroad were vouchsafed, till Providence has favoured us with a harvest plentiful almost beyond example. At length, peace is made, as well as plenty in good measure restored; and pleasing prospects open to our view—Can we remember our prayers, during many years, often accompanied with distressing alarms and sorrows; and then refuse to say, 'verily God hath heard us?' Are not these deliverances and mercies answers to our prayers?"

Mr. Scott very judiciously digresses in one part of his Sermon, in order to notice some opinions which have served to damp the spirit of grateful joy on the restoration of peace; and these he very satisfactorily opposes, shewing that they are either unfounded, or of trivial moment. (p. 10.)

Among other points, he adverts to the fears expressed by many, on account of the violent and bitter spirit which they have thought was manifesting itself in various ways against the cause of spiritual Religion. On this topic, however, he observes, that "so long as the ministers of the established Church adhere simply to her doctrines and Liturgy, act consistently with their character and engagements, are exemplary in their lives, and labour diligently in their several places, we are confident that our rulers in church and state know better than to regard the clamours of such men, however vehement and reiterated they may be. Our part, however, is 'to study to be quiet and mind our own business;' to rejoice if the cause of Christ prospers in the world; and to leave it to him to protect us against persecution, or to support us under it." (p. 17.)

Speaking of the dissolution of the Society, he observes, "We formed ourselves into a Society, during an alarming crisis, in order to promote a spirit of prayer for the land, and all orders of men in it; to counteract the progress of infidelity, impiety, and vice; and to use our influence to maintain subordination and quiet subjection to our lawful governors. Blessed be God, that awful crisis is now past; the immeditate necessity for such a Society ceases; should we continue it, our conduct might be misunderstood; and should a new occasion arise, by discontinuing it at present, we should be able to resume it, on this or a similar plan, with greater advantage, and without giving occasion against us to those who seek occasion."

A vein of piety runs through the whole of this Discourse, in which, as well as in his other publications, Mr. Scott shews himself to be a zealous promoter of practical Religion, and a strenuous opposer of the various and dangerous errors of "Popish superstition, enthusiasm, antinomian licentiousness, pharisaical self-confidence,

dead and notional orthodoxy, and evangelical lukewarmness and formality. We are in danger," he affirms, "on every side. May we watch and be sober." (p. 27.)

We should greatly rejoice, if the zeal to avert the judgments of God; to produce through individual repentance, national reformation; and to promote, by the increase of true and fervent piety, the stability of our Church and kingdom, which has been manifested by Mr. Scott and his Associates, and which is visible in this Discourse, were more universally prevalent throughout the land.

The style of this Sermon is a little inaccurate, probably owing to the circumstance of its having, as we understand, been delivered extempore.

XXX. *Sermons, with a Help to Prayer.* By the Rev George Patrick, LL. B. &c. *To which are prefixed Memoirs of the Life of the Author.* T. Williams, 1801. pp. 88 and 412.

Notwithstanding the degree to which Sermons have been multiplied, many reasons may be given for the publication of new ones, and these are often strengthened in the case of posthumous discourses, by an additional consideration.

If a preacher has been popular and useful in his ministerial office, and has left many behind him who, having formerly been benefited by his labours, now fondly cherish his memory; his Sermons are likely, at least within that circle, to attract particular attention and regard, and consequently to prove materially beneficial.

The Volume now before us, probably owed its publication, in a great degree, to considerations of this nature, and whatever be the estimation in which it may be *generally* held, to a number of persons in the metropolis and elsewhere, who were warmly attached to their Author, it is likely to be an acceptable present.

The Sermons are sixteen in number, all of them on subjects of great importance, and they will, doubtless, be *read* by many with a portion of the same pleasure with which they were heard by the large congregations to which Mr. Patrick was used to preach. Our own opinion of them pretty nearly agrees with the general character given by the Editor (p. 73.) of Mr. Patrick's method of preaching. He there commends his doctrinal soundness, and observes, that while he plainly and faithfully brought forward all the grand peculiarities of the Gospel, he did not fail to insist on a holy life as the fruit of faith; but yet, after all, "He did not so frequently and so pointedly enforce the Christian tempers, and the relative duties, as was the constant apostolical method; and as that minister will do whose mind is feelingly alive to the ease with which religious professors, especially in this vast city, may delude themselves."

The deficiency of style which a critical eye may note in the work, the Editor accounts for by telling us, that "as a writer, Mr. Patrick does not appear to have formed his style so much by the rules of just composition, as to have accommodated it to his peculiar manner of speaking;" and that "these Discourses were written *currente calamo*, and without the remotest view to publication."

From the Memoirs prefixed to the Sermons, we learn that Mr. Patrick's life was more diversified than that of the clergyman often is; and the incidents of it furnish his Biographer with occasions of useful remark. Extracts of Mr. Patrick's letters are liberally dispersed throughout the narration, some of which convey a good deal of entertaining information; and others, much useful instruction on various important duties of the Christian life.

We greatly approve of the impartiality with which the Biographer seems to have drawn the character of his friend. As a *man* and a *Christian*, it obtains almost unqualified, and we believe deserved praise. As a *preacher*, Mr. Patrick's faults are freely censured, but, as we conceive, with just discrimination. He is said to have been a popular preacher: but "popularity," the writer justly remarks, "it must be allowed, is a very equivocal test of excellence:

"*Interdum vulgus rectum videt, est ubi peccat.*" It may be the due tribute to that high and rare eloquence which wields truth with such energy, as to establish a just and immediate, and irresistible empire over those who hear. It may be that authority which is gradually and imperceptibly acquired over the minds of men, by tenderness, sincerity, truth, godliness, and a holy zeal. It may arise from something, yea much, of these commanding and insinuating qualities; and yet may mingle therewith an appeal to the *ubi peccat*, the infirmities of the hearers." "We are free," he adds, "to confess, that our brother's popularity was of this last kind."

The particular fault of Mr. Patrick's style of preaching, which is here candidly admitted, in diminution of his merits, is afterwards pointed out. Mr. Patrick is said to have been a man of genius, and lively imagination; but of a judgment less cultivated, and a mind less stored with solid theological knowledge, than was requisite to keep such an imagination within due bounds, and to correct its tendency to eccentric excursion. The allegorical method of expounding Scripture, captivated his fancy, until, as we are informed, years and experience had taught him a greater sobriety of interpretation. His judgment, the writer of his life observes, was "gradually rectified, and a better method was adopted by him towards the latter end of his pious and useful course." (p. 69.) Some partial friends may possibly object to the disclosure of faults which, it is acknowledged, had been in some degree corrected: but the ends of Biography would surely not have been answered, had the writer fulfilled only the part of a panegyrist. Religious persons are obliged to any one who will correct their taste, and improve their judgment. It is for the honour of true religion, that its votaries should be "of a sound mind." And young preachers, especially, will do well to attend to the sensible and judicious letter inserted at page 74, with the view of guarding them against a fanciful mode of interpreting Scripture. That method of preaching, which runs every thing into allegory, and seeks a spiritual meaning under the plainest description of facts mentioned in Scripture, has considerable allurements; and the evils attached to it, though many and serious, are not always perceived. It opens a path which a man may explore without a guide, and in which he may with little labour amuse himself, and surprise his hearers with many a glittering novelty, for which the ignorant and the unthinking will bid high. Thus he is tempted to indulge his indolence and his vanity at the same time; he finds an easy road to popularity, is extolled as possessing peculiar skill in the interpretation of Scripture, and even acquires the praise of extraordinary spirituality and unction in his preaching. But, alas! what becomes in the meantime of his own improvement in true wisdom, and the solid edification of his hearers? He discovers, perhaps, when too late to recal many of them into the paths of truth and soberness; that the people he has supposed himself to be instructing in the ways of godliness, have embraced a variety of pernicious errors, either speculative or practical, or both; of which indeed he never thought, but to which he has been accessary, by teaching them to make fancy the expositor of Scripture, and to disregard reason, context, common sense, and every law of sound interpretation, which might have restrained the licentiousness of a bold imagination.

XXXI. *Methodism Unmasked, or the Progress of Puritanism, from the Sixteenth to the Nineteenth Century.* By the Rev. T. E. Owen, B. A. Rector of Llandyfrydog, Anglesea, and late Student of Christ Church, Oxford, 8vo. pp. 123. Hatchard. 1802.

That there are in this country many persons whose minds have been poisoned by Jacobinical doctrines, and against whom it is therefore necessary to guard, no reasonable man we presume will deny. Nor can it be doubted, that the increase of religious societies which separate from our national Church, has some tendency to augment the number of those persons who wish for a change

in the form of our ecclesiastical, and perhaps even of our civil government.

The first associates, we allow, may possess minds far from hostile to the established order of things: they may enter into their union merely because they judge it to be well adapted to promote their spiritual interests. But the members of a society so formed, are not unlikely to acquire a predilection for that equality and independence which are known to be characteristic features in the church government of many dissenting congregations; and thus a tincture may be given to their opinions respecting civil government. Some minds, however, will rise above the prejudices which their ecclesiastical system may tend to generate; and doubtless all who are really and consistently pious, will feel it their duty not only to yield a cheerful obedience to the government under which they live, but to strengthen its authority by promoting, as far as they can, a spirit of loyalty in others. A variety of circumstances may moreover concur in disposing the general body of dissenters to tolerate and even support the existing establishments; as their conduct for many years subsequent to the Revolution abundantly proves. A growing dread of innovation, and the consciousness of enjoying a large share of religious liberty under the present system, may even lead them cordially to acquiesce in it, and this disposition may be strengthened, by perceiving much real religion to exist in the Church. True piety naturally leads to peace; and in proportion as it is possessed by the dissenters, will not fail to give to all the considerations above mentioned, a very predominant influence. Still however the remark with which we set out, has its foundation in the constitution of human nature; and it must be acknowledged, that the increase of Dissenters, tends to add to the number of those who are unfriendly, at least to our ecclesiastical system; and who may be, in consequence, somewhat less attached to that civil constitution which upholds it.

On this account, after having witnessed that great multiplication of dissenting places of worship which has of late taken place, we rejoice that some plan is likely to be adopted for facilitating the erection of Episcopal churches or chapels, in those parishes in which an increased population has rendered the parish church too small for the number of the inhabitants. Other measures for counteracting the tendency to separate from the Church, may perhaps be devised: measures, we mean, which will not, in the smallest degree, violate those liberal and charitable, and we may add, equitable principles, which are inculcated by our common Christianity, and interwoven with the laws of this land of freedom.

We feel, however, that every measure must necessarily prove abortive which is not seconded on the part of the parochial clergy, by an ardent zeal for the salvation of souls; an earnest and impressive inculcation of the momentous truths of Christianity; and an unremitting and affectionate attention to the spiritual interests of those committed to their charge. It is by such means as these, and not by additional penal laws, that our churches are to be replenished with worshippers, and religious peace and unity to be maintained.

Our readers will naturally imagine, both from the general strain of the preceding observations, and from the title of Mr. Owen's pamphlet, that his object is to propose some measures of the above description for stopping the growth of non-conformity. But in this expectation they will be disappointed. Mr. Owen's plan for arresting the progress of methodism and dissent is *coercion*. This expedient seems to recommend itself to him on account of the energy with which it acts, wherever it can be applied. But, unhappily for those who may be benefited by it, it is proposed at too late a period of the world. The opportunity of making a fair experiment of its effects in the concerns of Religion, is passed: the days of the Star Chamber and High Commission Court are no more.

The Author, indeed, begins his Preface by declaring, that it is not his "wish to rouse government to any acts of cruelty or oppression towards the sectarists. Religious persecution, continues he, "is what I most sincerely deprecate, as having always been attended with the

most dreadful consequences in respect to the unfortunate objects of it, and never benefiting the cause it professed to support."

But notwithstanding this assertion, it is evident that he wishes to excite the civil power to apply the same energy against certain religious societies, which it has exerted so laudably and so happily for this country in crushing the embrios of insurrection. This is, in other words, to repeal the Toleration Act. How this obvious intention can be reconciled with that profession of tolerance with which Mr. Owen sets out may be a question of some difficulty to our readers. We can only inform them of the method pursued by the Author, in order to justify this extraordinary proposal. He has associated the Dissenters, and particularly the Methodists, with Atheists and Revolutionists: and by thus attributing to the religious Separatist, the nefarious intentions of the seditious clubbist, he presents him to the civil magistrate as a proper subject for the same coercion.

While we deprecate this conclusion as both unfair and gratuitous, we shall leave it to the Methodists to answer for themselves how far it is just to class them with such company as that with which our Author, in the course of his work, confounds them.

We were also in another respect greatly disappointed in the expectation which the title page of this volume had raised. We conceived that we might receive some historical information, established by authentic records, which should be employed in tracing the alleged similarity between "the Puritans of the sixteenth century," and the Separatists of the present day: a work for which much calmness and impartiality would be required, but which, if well executed, and temperately conducted, might prove opportune as well as instructive. It might have assisted the philosopher in his inquiries; the pastor in the care of his flock; and the statesman in his deliberations on political measures. But our Author has chosen an easier task. His pamphlet contains little that is his own, except a few annotations: the text is almost entirely made up of partial extracts, from a number of different publications. With most of these, we presume, our readers are already well acquainted. We shall, therefore, not think it necessary to transcribe them, only observing, that we cannot allow it to be fair to reason from the conduct of a few individuals, against the body to which they may belong. This is a mode of reasoning, which it would be very impolitic in members of the Church of England to admit as conclusive. Many of the stories detailed by Mr. Owen, appear to us to stand on far too slender ground to justify their being made the occasion of serious public charges. At page 104, for instance, Mr. Owen quotes a passage from Professor Robinson's Proofs of a Conspiracy, which that gentleman has acknowledged to have been founded on erroneous information.

XXXII. *Divine Authority, conferred by Episcopal Ordination, necessary to a legitimate Discharge of the Christian Ministry; a Sermon, preached on the 16th Day of May last, before the University of Oxford.* By GEORGE STANLEY FABER, A. M. Fellow of Lincoln College. Printed at the University Press. London: Rivington. 1802. pp. 37.

THE great talents which had been displayed by the Rev. Author in the execution of a much more arduous undertaking, intituled *Horæ Mosaicæ*,* could not but prepossess our minds in favour of the above Discourse; and we have the pleasure to add, that our expectation has not been disappointed. He has treated the subject with delicacy and ability. For whilst he strenuously maintains what to him appears to be the truth, with respect to the controversy subsisting between the Church of England and the presbyteral part of the Dissenters, concerning the power of ordaining ministers; he uniformly supports the amiable spirit of Christian meekness and charity.

In his Preface he observes

"That since those who have ranged themselves under the standard either of Methodism or Presbyterism, have not scrupled of late years to censure in various publications the discipline of the Church of England, he sees no reason why we have not an equal right to come forward and shew the grounds upon which we unavoidably differ from them. Let

* A work which we mean shortly to notice.

it, however, be always remembered, that upon no consideration ought we to suffer ourselves to be hurried into the violent language of abuse and invective. Whatever sin there may be in schism, no human judicature has any right to punish it; before God alone must the offence be answered. I scarcely know a more melancholy sight, or one which gives greater occasion of triumph to infidelity, than that of men, who call themselves *Christians*, reviling, hating, calumniating, and persecuting each other."

The text which he has prefixed to his discourse, is Ephes. vi. 19, 20.—THE GOSPEL; FOR WHICH I AM AN AMBASSADOR IN BONDS.

The positions which he endeavours to establish (as he tells us in his Preface) are these two: I. *That no man can lawfully arrogate to himself the office of a minister of the Gospel, but that he must receive his authority from those who have power to grant it; and,* II. *That such power does not belong to Presbyters, but is vested in the hands of Bishops.*

The first of these positions we may pronounce to be incontrovertible; and the second appears to us to be proved in a satisfactory manner.

Mr. Faber sets out with shewing, that "a self-appointed Evangelist, without any delegated authority, is the very same anomaly in the spiritual world as a self-appointed ambassador, without any credentials, is in the political." In a note which he has here subjoined, he addresses to those who "pretend that a strong argument may be drawn from Num. xi. 26, and from Mark ix. 38, in favour of self-commissioned Evangelists," the following ingenious reply; that though

"Eldad and Medad prophesied, yet they in no wise took upon themselves the function of the priest; neither was prophesying under the Mosaical dispensation, any part of the sacerdotal function; that this is evident from the instances of David, Jeremiah, Hosea, Joel, Obadiah, Nahum, and Saul, who were all indiscriminately endowed with the gift of prophecy; and that the instance adduced from the New Testament, unless it can be shewn that the casting out of devils belongs *exclusively* to the Christian ministry, will never convince any reasonable mind that the Saviour of the world meant to encourage an irregular and presumptuous usurpation of the Sacerdotal authority."

"Let each layman," says he, p. 16, "do all the good that he *lawfully can as a layman.* Let him diligently train up his children in the fear of God; let him sedulously promote the cause of true religion among his servants and dependants; and let him, as occasion offers, affectionately, though *privately* remind his neighbour, that there is an hereafter. But let him not act the part of a commissioned herald, and arrogate to himself those functions which his sovereign hath *delegated* to another. He that cannot see the difference between *private* and *unofficial* advice, and *public* and *official* exhortation, possesses no very superior powers of discernment."

The Author goes on to shew that even "all the Apostles derived their authority immediately from Christ; and, in virtue of such authority, and not from the enthusiastic impulse of uncommissioned zeal, proclaimed glad tidings of great salvation to all the families of the earth;" and farther, p. 21, that "no person has a right to execute the office of an Evangelist, without having previously received a commission;" and that here "another very important matter yet remains to be considered:—*Who are the persons* that possess the *exclusive right of granting this commission?*—We assert, that in all ages the Church of Christ has been governed by three distinct orders, Bishops, Presbyters, and Deacons; and challenge our antagonists to produce, from all the records of antiquity, a single instance of a Presbyteral community, previous to that established at Geneva."

Having made, for the purpose of elucidation, some judicious comments on several texts of Scripture, he assumes, as a basis to his principal argument, the following simple postulate. "The contemporary friends of any body of men must know the sentiments of those men more accurately and perfectly, than even the most sagacious inquirers, who flourish many ages posterior to them."

Now to solve "the question, whether *episcopi* and *presbyteri* be synonymous," as supposed by the Dissenters, "or whether they be descriptive titles of two distinct orders of men," as maintained by the Church of England, Mr. Faber appeals to the testimony of the venerable Ignatius. For he "was Bishop of Antioch, and the immediate disciple and friend of St. John; and no doubt can be entertained of his sincerity, for he laid down his life for the Gospel"—and proceeds to demonstate, by quotations from his Epistles to the Ephesians, the Magnesians, the Tralliani, the Philadelphians, the Smyrneans, and to Polycarp, "that in his days, that is to say, during the life of the Apostle St. John, there were three distinct orders in the Church; and—that the order of Bishops was of apostolical institution."

"The distinction (p. 30.) between the three orders being clearly pointed out by Ignatius, it will follow almost of course, *that Presbyters, as such, have no right to grant a commission to preach the Gospel.* We may, however, (p. 32.) collect from Scripture itself the primitive mode of appointing ministers; a mode, in fact, which appears to be the very same as that adopted by the Church of England. St. Paul exhorts Timothy, in his *episcopal capacity*, to lay hands suddenly on no man; and in the same Epistle he reminds him, that he himself was ordained with the laying on of the hands of the Presbytery.

"From these two passages we have reason to conclude, that the authority of the priesthood was conferred by the bishop, while a certain number of his presbyters acted as assessors upon the occasion."

In the conclusion of the Sermon we are addressed with these serious and animated words of exhortation:

"Let us ever keep in mind this momentous truth, that it will but little avail us in the great and terrible day of the Lord, to have been members of, perhaps, the purest communion in the world, should we have sold ourselves, during our state of probation in this life, to work unrighteousness. The ecclesiastical privileges upon which we depended, will be our most formidable accusers before the tribunal of God. At the era of the Reformation, God was pleased to preserve to us the original and legitimate form of church-government; and farther, to bless us with those impregnable bulwarks against heresy and innovation, our excellent Articles and Homilies: let us then see to it, that we profit by these undeserved mercies; let us devote every faculty to the service of our blessed Lord; and let us strive to walk in that narrow path, which alone terminates in everlasting felicity."

It must be obvious to the judicious reader, that there are many in the present day interested in the issue of this controversy; and who will not be able to vindicate their own conduct, unless they are able to overturn the arguments which are here with calmness and meekness proposed to their mature consideration.

XXXIII. *An Original Letter from a Gentleman to his Friend, giving a short Account of a Work, entitled "Pia & Catholica Institutio; or the Necessary Erudition of a Christian Man;" set forth in the Reign of King Henry the Eighth. Chiefly intended as a Vindication of Archbishop Cranmer from the Charges of Inconsistency and Arminianism, with particular Reference to the Bishop of Lincoln's Assertions in his Elements of Christian Theology.* London, Hatchard. 1802. pp. 23.

The above-mentioned work has been referred to by the Bishop of Lincoln and others, with the view of elucidating the true meaning of the Articles; and his Lordship in particular has argued, that we may not put any construction on the Articles of our Church, which is inconsistent with "the Erudition;" both the one and the other having been principally drawn up by Cranmer. The fallacy of this mode of reasoning is very satisfactorily exposed in the present pamphlet, which has fully confirmed us in the persuasion, that the work in question ought not to be allowed the smallest authority in fixing the sense of the Articles, or even in ascertaining what were Cranmer's sentiments on the subject of predestination, or on any other subject, at the time the Articles were framed. What his opinion really was with regard to that much contested point, we do not pretend to say; but whatever it may have been, the attempt to deduce from "the Erudition," the true meaning of the Articles, is altogether indefensible, inasmuch as when Cranmer wrote the former he was a Papist, and when he assisted in compiling the latter, he was a scriptural well-informed Protestant.

"The Necessary Erudition" strongly maintains, among other points, "the doctrines of the mass, transubstantiation, purgatory, prayers for the dead and to the dead, particularly to the Virgin Mary, John the Baptist, the Apostles, &c. auricular confession, image worship, celibacy of the clergy, the seven sacraments, denying the cup to the laity, &c." But in the Thirty-nine Articles, the falsity and corrupt tendency of each of these doctrines is so distinctly exposed, as to lead to a suspicion that Cranmer had it in view to make the Articles a specific antidote to the poison of his former work. As well, therefore, might Cranmer's sentiments in favour of transubstantiation, contained in "the Erudition," be produced as a fair interpretation of the XXVIIIth Article, as the opinion maintained in the same work on the subject of predestination, be considered as an elucidation of the XVIIth.

We shall only add that, in our apprehension, the force of the arguments

employed in this pamphlet would have been in no degree weakened, by a careful abstinence from every intemperate expression.

XXXIV. *A Sermon on the Sin of Cruelty towards the Brute Creation; preached in the Abbey Church at Bath, on Feb.* 15, 1801. By the Reverend LEIGH RICHMOND, A. M. *of Trinity College, Cambridge, and Curate of the Parish of Brading, in the Isle of Wight. Published at the Request of the Institutor of the Annual Lecture on that Subject.* Bath, Hazard; London, Rivingtons and Hatchard, 1802. pp. 28. Price 6*d.* or on coarse paper 4*d.*; 3*s.* 6*d.* per dozen; and 1*l.* 4*s.* per 100.

WE learn from the dedication, that an annual lecture on the subject of the injuries and sufferings of the Brute Creation, has been instituted by the Rev. HENRY BRINDLEY, of Lacock, in the County of Wilts, and we agree with the Author of this Discourse, in considering him to be justly entitled to the gratitude of every feeling heart for this "work and labour of love."

The text, which is taken from Gen. i. 26. gives Mr. Richmond an opportunity of making many just and affecting remarks on the proper use of that dominion over the animal world with which God has invested man, and on the great guilt attending its abuse; and we think that every person who regards the word of God as the unerring rule of judgment, will be convinced, on reading this Sermon, that a merciful dominion over the living works of creation is a manifest part of the Divine will; and that, consequently, *no one in whose heart the love of God is truly shed abroad;* in other words, no one who has any claim to the name or character of a Christian, *can be guilty of any known and wilful act of needless cruelty.*

"It would be a vain attempt," observes Mr. Richmond, "even to mention the numerous instances of barbarity which are unceasingly taking place amongst us; still more so to treat them with the reprobation which they deserve. Sometimes pastime and sport are made the excuse, and wretched animals are doomed to racks and tortures and needless death, in order that the tyrant man may be gratified with the bloody recreation. Sometimes a *false* plea of necessity is urged; some declare their unconsciousness of the evil complained of: whilst not a few plead for the unlimited indulgence of their wanton and luxurious appetites in open defiance of all scruple and humanity: one laughs and mocks when the subject of his cruelties is seriously addressed to him: another, more calmly, but not less unfeelingly argues on the difficulty and probable inutility of any attempts to promote a general alleviation of the sufferings of the brute creatures: and thus under a multiplicity of excuses the evil is perpetuated, and cruelty reigns triumphant in ten thousand hideous forms. It is a painful conclusion to which these reflections immediately lead us; that the true principle of the Gospel, comparatively speaking, is so little known, so little felt: in the prevalence of cruelty towards the animal race, we are compelled to acknowledge the lamentable deficiency of Christian faith, hope, and charity. For where these graces are infused into the heart, mercy without distinction of object, must exist likewise: but when the disposition is unmerciful, the spirit of divine love has found no admission.*

We think the thanks of the benevolent are justly due to Mr. Richmond for this sensible and seasonable Discourse, which is printed in so cheap a form, that it may be distributed without much expense. We particularly recommend to the attention of parents, Mr. Richmond's hints on the subject of education.

An Appendix is added to the Sermon, containing some useful observations and striking facts, for which, as we wish them to be generally known, we shall probably find room in the Miscellaneous part of our next number.

XXXV. *The Blessings of Peace; a Sermon delivered at Bridge Street Chapel, Bristol, on Tuesday, the First of June,* 1802, *being the Day appointed for a General Thanksgiving.* By SAMUEL LOWELL. Bristol, Browne; London, Williams. pp. 28. Price one shilling.

THIS Sermon contains a very appropri-

* "Should the Christian disciple find, that after having attended to the lessons of the Gospel of peace and love in the Church, his disposition still possesses its natural propensity; instead of loving-kindness, gentleness, and forgiveness, should he find the passions of hatred, cruelty, and revenge ruling in his breast; should his affections, instead of being exalted, spiritual, and pure, be earthly, sensual, and corrupt; he may depend upon it, that, so far as he is concerned, Christianity has done no good. Whatever his profession may be, his condition most certainly is that of the natural unregenerate man; who neither knoweth God, nor the things which belong to his everlasting peace." Sermon on Cruelty to Dumb Animals, by the Rev C. Daubeny, Author of "the Guide to the Church."

ate call to gratitude for our national mercies. The following passage is deserving of attention.

"Our civil and religious privileges are also to be recorded amongst our peculiar advantages. How fierce the contentions, and loud the vociferations, which we have lived to witness respecting the subject of liberty! Its avowed advocates, however, as it now appears, are as capable of forging the fetters of slavery, as were any of the tyrants of whom they complained. Let prejudice be banished, and impartial justice assume her throne, and then I believe it will appear that as much real liberty is enjoyed in Britain, as in any nation upon the face of the globe. In the forms of worship which we think proper to adopt; in the times of assembling which we are disposed to prefer, we have only to consult our own inclination and convenience; and if our devotions be annoyed, prompt redress and timely protection are found in the administration of the laws. Whilst, as citizens, we firmly claim these rights, of which we could never be deprived but by manifest injustice, it nevertheless becomes us to recollect how many of the nations of the earth are robbed of what is equally their due: and while we sympathize with the hapless sufferers, let us not be ungrateful to HIM, who ordaineth our lot, and by whose kind Providence we have a more "goodly heritage."

XXXVI. *The Last Days of a Person who had been one of Thomas Paine's Disciples, and who departed this Life on Thursday, February* 11, 1802. By WILLIAM WAIT, A. B. Bristol, Bulgin; London, Hurst. pp. 14. Price three pence, or two shillings and six pence per dozen.

WE have here a plain and unvarnished exemplification not only of the ruinous effect on human happiness of those anti-scriptural notions which the arch infidel mentioned in the title page has been but too successful in diffusing among our youth, in the middle classes of society: but also of the peace and consolation which Christianity is calculated to afford, under circumstances apparently the most desperate. We recommend this little tract to the serious perusal of all who may yet doubt whether it be preferable to become the disciples of Jesus Christ or of Thomas Paine.

REVIEW OF REVIEWS, *&c. &c.*

To the Editor of the Christian Observer.

SIR,

IN the British Critic for December, 1801, is a Review of "Jones's Developement of Events." In addition to what the Authors of that Review have advanced, in confutation of Mr. Jones's horrid impiety and falsification of history, I would make a few remarks, which I trust will serve still more to expose them. Not having the original work, I must refer to the pages in the British Critic where it is reviewed.

The blasphemy concerning our Saviour's birth, mentioned page 620, may be thus obviated.

Josephus did not write his history till he went to Rome, under the patronage of Titus, after the destruction of Jerusalem, but St. Matthew's Gospel, Lardner shews, was published by St. Matthew not later than the year sixty-four, when Peter and Paul were preaching at Rome; therefore the publication was seven years at least before Josephus wrote his history, in which is the account of Paulina's adultery: and it is a most palpable falsehood that Josephus makes any comparison of the History of the Nativity with the Intrigue of Paulina: so far from it, that Josephus doubts whether Christ were not much more than a human character. Again, Polycarp, made Bishop of Smyrna by St. John, and contemporary with the other Apostles, says, that Matthew gives the genealogy of Christ as writing his Gospel for the Jews, that he might prove Jesus was the Christ according to the Prophets, by his descent from Abraham and David. And Tertullian, A. D. 200, quotes the genealogy of St. Matthew's Gospel. Clemens Alexandrinus, A. D. 194, says, that *the Gospels, containing the genealogies, were written first.* And Jerome, A. D. 392, says, the three Gospels of Matthew, Mark, and Luke, were approved by St. John; but seeing they confined their account chiefly to the last year of our Lord's ministry, St. John relates the acts of our Lord preceding.

The recorded genealogies of Christ are of the highest importance, as they shew his claim to the character of Mes-

siah; who was to descend from Abraham and David; without which descent he could neither be King of the Jews, nor the Saviour of mankind. Besides, Christ to be a Saviour, must be *divine* in his own nature, previous to his incarnation. *I am the Lord, and beside me there is no Saviour.* Is. xliii. 11. It is evident, says St. Paul to the Hebrews, who kept their genealogies exactly, that our Lord sprung out of the tribe of Judah; which overturns the blasphemy of Jones's account, as if our Lord's miraculous birth were a fabrication of the priests of Isis, at Rome, copied from the adultery of a woman devoted to the vilest of the heathen deities. P. 621, (of the British Critic.)

Page 622. As to the story of the death of Pan being an invention of a Christian master of a ship, this is another lye of this Author; for Plutarch, who is referred to, says no such thing; he mentions it as a conversation between some voices on shore, supposed to be preternatural, and the pilot and passengers of the ship sailing by an island in the Archipelago; and the story, or supposition of Pan's death, Plutarch introduces among the reasons why the heathen oracles ceased; as they actually did about the time of our Lord's death, or not long after. St. Luke, as Grotius observes, "writing to the Greeks, ascends in his genealogy to Adam, in order to shew that Christ came to restore what was lost in Adam, and in a more excellent manner, as his nature was more excellent;" besides, the early Gnostics having asserted that Christ was man only in appearance, it was necessary to shew he was so in reality by his birth.

Page 625. The title of *first born*, abused by Jones to a blasphemous purpose, implies the pre-eminent title of Christ to the kingdom and the priesthood; "I will make him my firstborn, higher than the kings of the earth," Ps. lxxxix. 27, is spoken of Solomon as a type of Christ; for Solomon was not David's first born, though heir of his kingdom: so Christ is called "the first born of every creature," i. e. the Lord of all creation: the "first begotten of the dead," i. e. the Lord and Judge, for Lazarus and others were raised before him. So St. Paul, "God hath spoken to us by his Son, whom he hath appointed heir of all things; and again, "when he bringeth in the *first begotten* into the world, he saith, let all the angels of God *worship him:*" yet this *first begotten* is his *only Son.* (1 John iv. 9.) This shews that the term, as applied to Christ, means dominion and lordship over the creatures; not priority of *birth* respecting any other supposed family of the Virgin: "Christ being the *only* begotten of the Father, full of grace and truth." (John i. 14, 15.)

Page 626. He calls what is said of the star, an "impudent and absurd falsehood." Now star is used in the Scripture, and in common language, for any meteor of a star-like appearance; as a "falling star," to which our Saviour compares Satan upon the loss of his power. Star, in Acts vii. 43, is used for the likeness of a star; and the Hebrew word for it, implies any corruscation or glittering, as in Job xx. 25. In the year 1783, several such were seen moving over England to the south east of Europe: and Zoroaster, the Persian, in the time of Daniel, predicted to the Magi, or Astrologers of Persia, the future appearance of a star,* which would notify the birth of a mysterious child, the almighty word which created the heavens, whom he commands them to adore, offering him gifts with profound humility; and this is further confirmed by Abulfuragius, a well-known Arabian writer. The very word star, ἀστὴρ is used by Homer for a shooting meteor. Iliad iv. line 75.

Page 628. Jones, stealing from the Rabbins, applies Is. vii. 14, to Hezekiah; but Hezekiah was then seven years old: and the word (virgin) used by Isaiah, in the original implies what *we* understand by a virgin throughout the whole Old Testament: so does the Greek word παρθένος, of St. Matthew, applied to the Virgin Mary. See Acts xxi. 9. 1 Cor. vii. 25—37. 2 Cor. xi. 2. Rev. xiv. 4.

* Hyde de veteri Religione Persarum. See Parkhurst under Μαγος, Gr. Lex.

Jerome affirms, that the Nazarenes, i. e. the Hebrew Christians, acknowledged the Divinity of Christ. They had the Hebrew copy of St. Matthew's Gospel among them. With respect to Christ being called a *Nazarene*, it was used by the Jews, in contempt of himself and of Galilee, in which Nazareth was; Galilee being despised by the Jews of Jerusalem, on account of the mixed multitude of Heathen that lived in it. But the word Nazarene, from the Hebrew Nazar, which signifies a branch, alludes to Is. xi. 1.; and to other passages of the Prophets, in which Messiah or Christ is called the Branch of Jehovah, and, the man whose name is the Branch, i. e. Messiah; which very word in other passages of Scripture, implies a Saviour, Job, vii. 20. Prov. xxiv. and a Preserver, Is. lx. By his dwelling at *Nazareth*, which comes from the same Hebrew word, Nazar, a branch, (from its plants and woods) Christ came to be called a Nazarene; and his abode there shewed him to be *the Branch* predicted by the Prophet; as Nazareth signifies *the City of the Branch*, and this is according to the emblematical manner which prevails throughout the Scriptures.

Doctor Lardner, in his Credibility of the *Gospel History*, has given all that the ancients have said concerning it, pro and con; and upon that has demonstrated the authenticity of the Canon of the New Testament.

But the Prophet Daniel says, of the time of the end, "the *wicked* shall not *understand;* but *the wise shall* understand." Chap. xii. 10.

A NORTH RIDING CLERGYMAN.

To the Editor of the Christian Observer.

SIR,

In the Evangelical Magazine for May, 1801, and in some publications therein recommended, the Bishop of Rochester is much misrepresented on the subject of Sunday Schools, &c. His Lordship observes in page 25 of his Charge, "That Sunday Schools are Institutions that may be very beneficial, or very pernicious, according as they are well or ill conducted, and according as they are placed in proper or improper hands." This is the language of soberness and common sense. But the Editors of the said Magazine bring a groundless accusation in the following remark: "*The Bishop of Rochester is very furious against Sunday Schools.*" Whereas the Bishop blames no Sunday Schools, except those that are pernicious through being ill conducted. All others he expresses his approbation of. His Lordship says, page 19, "The *poor* are even bribed, by small pecuniary gifts, to send their children to these Schools of they know not what, rather than to those connected with the Established Church." But in one of these publications, the Bishop is charged, in a sneering way, with saying the *children* are bribed.—The Editors say, "The former" publication "by Mr. T. takes up the Bishop's accusations, as applied to the great body of Dissenters, and very ably and satisfactorily vindicates them from the supposition of disaffection to the government and constitution of the country." But I can find no such accusation in the Bishop's Charge. The Editors of this Magazine lay claim to candour and liberality; and the Bishop of Rochester, and those of the regular clergy in general, who are attached to the Church, suffer under an imputation of bigotry, because they are true to their principles, and cannot encourage separations. But I believe very few, if any, of this description of Clergymen, would be guilty of thus misrepresenting those from whom they differ.

A CONSTANT READER.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

A new edition of the ENGLISH ESSAYISTS will soon appear, in forty-five volumes royal 18mo. It is to contain the *Tatler, Spectator, Guardian, Rambler, Idler, World, Adventurer, Connoisseur, Mirror, Lounger*, and *Observer*;

with biographical prefaces to all those of which the authors are not living; and a general index in the last volume. Mr. A. Chalmers is said to be the writer of the prefaces, and the collator of the works.

A life of the late Mr. Cowper, by William Hayley, Esq. may be soon expected.

The Rev. Mr. Falconer, of Bath, proposes to print by subscription the *Geography of Strabo*, in seventeen books, translated from the Greek text; illustrated by maps, coins, inscriptions, &c. accompanied with the notes of the older editors, and of the later; those of Thomas Falconer, Esq. of Chester, the Oxford editor, entire; of Siebenkees and Tzschuke, of Germany; and those of the Translator. It will form 3 vols. in 4to.

The Rev. J. Sennett proposes to publish by subscription an abridged translation, in six vols. 8vo. of Tiraboschi's *History of Italian Literature*, published at Modena, in 15 vols. 4to.

Sir William Ouseley is employed on a Translation from the Persian of the *Great Tarikh*, or Chronicle of Tabari, whom Mr. Ockley styles *The Livy of the Arabians*, and to whose excellence the most learned orientalists have borne witness. Of the original work, which was written in Arabic, some fragments only now remain; but an admirable Persian translation was made in the tenth century of the Christian era, and enriched with much curious additional matter from the ancient records of the Jews, Persians, and Mussulmans. This valuable MS. throws great light upon the history of the Eastern nations.

A work in *Natural Religion* is expected early in the winter from the pen of Dr. Paley.

The Committee appointed by the Lords of the Treasury to examine the models which have been formed for the monuments to be erected in St. Paul's Cathedral, in consequence of addresses to his Majesty from the House of Commons, has allotted the execution of the monuments to the under-mentioned artists:—Mr. Flaxman, the monument of Earl Howe; Mr. Westmacott, ditto Sir R. Abercrombie; Mr. Banks, ditto Captain Westcott; and Mr. Bossi, ditto Captains Moss and Riou. The two former are to receive 6000 guineas for each of the monuments of the Commanders in Chief; the latter 4000 guineas each.

A *Floating Water Mill* is stationed upon the Thames, between Blackfriars and London Bridges. It is constructed upon a plan for which a patent has been obtained. The invention is nothing more than the application of one or more water-wheels on each side of a barge or any other vessel, better calculated to contain the machinery of the mill.

A valuable Manganese mine has been lately discovered near Exmouth, which produces large profits to the proprietors.

The London Society of Arts have presented to Mr. John Palmer, of Maxtock, Warwickshire, a silver medal, for his method of Harvesting Corn in Wet Weather, which is as follows. He first collected men to cut it with sickles after the usual manner, and bind it in sheaves, and had others to house it and thrash it. It was winnowed, and dried the next morning in a malt kiln.—A timber stove or hop kiln would answer the purpose; and the extra expense of this method he estimates at 9s. *per* acre: viz. 5s. for drying, and 4s. for the extra trouble of thrashing. When the advantage of getting in an acre of wheat *per* day in rainy seasons is considered, there can be little doubt respecting the very great utility of this mode.

A subscription was lately opened at Bristol, for the purpose of enlarging and improving the harbour of that place, when £70,000 was booked in the space of three hours, and £30,000 more in a day or two following.

A new species of oats, which from the seed having been first discovered in a potatoe field is called the Potatoe Oat, is in general request and culture in some of the Northern provinces. It is a round full grain resembling barley in size, with a remarkably thin shell. A bushel weighs 10lb. more than the same quantity of the common oats.

At Mr. Coke's last agricultural Meeting, a subscription of 200 guineas was raised for the discovery of the method of preventing Turnips being taken by the Fly. The secret is, to sow with the Turnips a quantity of radish seed, in the proportion of two pounds to an acre, which will effectually prevent the turnips being destroyed; for this insect is found to prefer the radish, and while they are devouring that, the turnips strike into rough leaf, at which time the fly will not touch them.

On the 7th instant, a navigable canal of near four miles in length, from the river Hull to Leven, made by Mrs. Bethell, of Rise, was opened amidst the plaudits of 2000 people, who had assembled to see the first sloop enter the canal, which is expected to prove highly advantageous to the neighbourhood.

A most elegant and magnificent structure was opened on the 1st of this month, at Liverpool, which is designated the Lycæum. The building is of one floor only, and contains a library, a reading-room, and coffee-room. The library is a rotunda of 45 feet in diameter, and about 40 in height, finished with a dome, and lighted only by a central sky-light. The lower part is divided into twelve recesses for books, supporting a gallery of six feet in width carried all round the circle. The reading-room is 33 feet by 21, and over it is a committee-room of the same dimensions.

Society for the Encouragement of Arts, Manufactures, and Commerce.

This patriotic Society has lately published the XIXth volume of its Transactions. The following are the contents of the volume.

PAPERS IN AGRICULTURE.

1. On the planting of Elms, by Henry Vernon, Esq. of Hilton Park, near Wolverhampton.
2. On the planting of Osiers, by Mr. Thomas Selby, of Otford Castle, Kent.
3. Account of Trees and Acorns planted by Thomas Johnes, Esq. of Hafod, Cardiganshire.

4. Account of the Management of several Fields of Spring Wheat, belonging to Mr. Robert Brown, Farmer, at Markle, near Haddington.

5. An Account of the Method of making Clover Hay, invented by the Reverend Mr. Klapmeyer, of Weimer, in Courland.

6. Method of Harvesting Corn in Wet Weather, by Mr. John Palmer of Matock, near Coleshill, Warwickshire.

7. On the Improvement of Waste Land, by Thomas Fogg, Esq. of Bolton in the Moors, Lancashire.

8. On the Model of a Drain Plough, by the Duke of Bridgewater—with a plate.

9. On a Drill Machine for sowing Turnip Seed, by Thomas Andrew Knight, Esq. of Elton, near Ludlow—with a plate.

10. On the Destructive Effects of the Aphis and Blights in Fruit Trees, with Observations for preventing them, by the same.

11. Account of an Implement of Husbandry called the Cultivator—with a plate. By Mr. William Lester, of Northampton.

12. Account of Experiments for determining the comparative Advantage of the Drill or Broad Cast Method in the Cultivation of Turnips, by the Rev. T. C. Munning, of East Dereham, Norfolk—with a plate of the Drill Machine.

13. Account of an Augre or Peat Borer, for draining Land—with a plate. By Thomas Eccleston, Esq. of Scaresbrick Hall, Lancashire.

14 An Account of the planting of one hundred and thirty-three acres of Waste Moor Land By Nicholas Ashton, Esq. of Woolton Hall, near Liverpool.

15 On the Destruction of the Grub of the Cockchafer, by Edward Jones, Esq. of Weeper Hall, Flintshire.

16. On the Preparation and Application of Composts for Manure, by Mr. John Horridge, Raikes, near Bolton in the Moors, Lancashire.

PAPERS IN CHEMISTRY.

1. On preserving Fresh Water Sweet during Long Voyages, by Samuel Bentham, Esq. Queen's-square, Westminster.

2. On the Production of Opium from Lettuces, by the Rev. Edmund Cartwright, of Mary-le-bone.

IN THE POLITE ARTS.

1. On the Nature and Preparation of Drying Oils for painting Pictures, by Mr. Timothy Sheldrake, Strand, London.

PAPERS IN MANUFACTURES.

1. On making Paper from raw Vegetable Substances, by Mr. Thomas Willmott, of Shoreham, Kent, with a Specimen of Paper from the Paut Plant.

2. Account of the Culture of the Chicoree Plant, used in Germany as a substitute for Coffee, and its leaves in feeding Cattle, and of the Method of manufacturing Coffee from its root.

PAPERS IN MECHANICS.

1. Account of a Machine for raising Water, with a Drawing of the Machine, by Mr. H. Sarjeant, of Whitehaven.

2. On taking Whales by the Gun Harpoon, by Mr Robert Hays, Harpooner of the Ship Ipswich, of London.

3. Account of a new invented Undershot Water Wheel, by Mr. J. Besant, of Brompton—with a plate.

4. Account of an improved Method of driving Bolts into Ships, by Mr. Richard Phillips, of Bristol—with a plate.

5. Account of a Machine for raising Ore—with a plate. By Mr. Thomas Arkwright, of Kendal.

6. Account of the Discovery of a Quarry of Burr Stone, proper for Millstones, by Mr. Field Evans, of Poolquay, Montgomeryshire.

7. Account of an improved Mill for grinding hard Substances, by Mr. Garnet Terry, City Road—with a plate.

8 Account of an improved Drawback Lock for House Doors—with a plate. By Mr. William Bullock, of Portland Street.

9 Account of a new invented Crane for raising and delivering heavy Bodies, by Mr. Thomas Gent, of Homerton—with a plate.

10. On the Ventilation of Hospitals, by Sir G. O. Paul, Bart. of Grosvenor Street, with Six Plates.

11. Account of a new Escapement for Watches, by Mr John de Lafons—with plates.

PAPERS IN COLONIES AND TRADE.

1. On the Production and Application of Myrabolans, and their Use as a Substitute for Aleppo Galls, by the late Dr Alexander Johnson, of Charlotte Street, Portland Place

2 Account of Lack, made from fresh Sticklack, by Andrew Stephens, Esq of Bengal, and of Experiments made upon it, which shew it to be an useful Substitute for Cochineal in various Cases, by Dr Bancroft.

The following Rewards were awarded by this Society, on the 25th May last.

IN AGRICULTURE.

To John Hunter, Esq of Gubbins, in Hertfordshire, for having planted 40,000 Oaks, the Gold Medal

To Thomas Johnes, Esq of Hafod, in Cardiganshire, for having planted 400,000 Forest Trees, the Gold Medal.

To John Christian Curwen, Esq. of Workington Hall, in Cumberland, for having planted 84,900 Larch Trees, the Gold Medal

To Henry Vernon, Esq of Hilton Park, near Wolverhampton, for planting 10,000 Silver Firs, the Gold Medal

To James Beech, Esq. of Shaw, near Cheadle, in Staffordshire, for his plantation of Timber Trees, the Silver Medal

To the Rev Richard Yates, of Chelsea, for his Essay on raising and promoting the Growth of Oaks, the Silver Medal.

To Charles Gibson, Esq. of Quermore Park, near Lancaster, for planting 6,000 Elms, the Silver Medal.

To William Fairman, Esq. of Miller's House, near Sittingbourn, in Kent, for his Experiments on Extreme Branch Grafting of Fruit Trees, the Silver Medal.

To Robert Brown, Esq. of Markle, near Haddington, in Scotland, for his Culture of Beans and Wheat in one year on the same Land, the Silver Medal.

To Mr. Frederic Clifford Cherry, of New Wood Farm, near Stoke d'Aubenton, in Surry, for planting 60 Acres with Osiers, the Sum of Thirty Guineas.

To Mr. Seth Bull, of Ely, in Cambridgeshire, for planting 8 Acres with Osiers, the Sum of Ten Guineas.

IN CHEMISTRY.

To Mr. Thomas Willis, of Lime Street, London, for his Preparation of the Bulbs of the Hyacinthus non scriptus, or common Field Blue Bells, as a Substitute for Gum Arabic, the Silver Medal.

IN POLITE ARTS.

To George William Gent, Esq. of Upper Guildford Street, for a Drawing of Lewes Castle, in Essex, the Gold Medal. Cl. 89.

To Miss Elizabeth M'Dowall, of Brook Street, Holborn, for a Chalk Drawing of the Virgin and Child, the Gold Medal. Cl. 91.

To Miss Winifred Barrett, of Stockwell, in Surry, for a Drawing of a Landscape, the Silver Medal. Cl 91 *.

To Miss Jackson, of Hanover Street, Hanover Square, for a Drawing in Black Chalk, after an Engraving by Bartolozzi, the Silver Medal

To Miss Blackburne, of Park Street, Westminster, for a Drawing of Demosthenes from a Bust, the Silver Medal.

To Miss Mary Anne Gilbert, of Devonshire Street, Portland Place, for a Miniature Drawing of an Old Woman, after Nature, the Silver Medal

To Miss Emma Farhill, of Mortimer Street, Cavendish Square, for a Drawing of Peasants in a Storm, the Silver Medal.

To William Stone Lewis, Esq. of High Holborn, for a Drawing of Outlines of the Laocoon, from a Cast, the larger Silver Pallet. Cl. 92.

To George Jones, Esq. of Great Portland Street, Mary-le-Bone, for a Drawing of Outlines of Hercules and Antæus, from a Cast, the lesser Silver Pallet. Cl. 93

To Richard Speare, Esq. of Dean Street, Soho, for a Drawing, a View at Eltham, in Kent, the great Silver Pallet. Cl. 94.

To Mr. Richard Cook, of Upper Charlotte Street, Fitzroy Square, for a Drawing of Mutius Scævola, before Porsenna, the Gold Pallet. Cl. 96.

To Mr. John Summerfield, of Packington, Coventry, for a Stroke Engraving, the subject Reubens and his Wife, the Gold Medal. Cl. 98.

To Mr. C. Nesbitt, of Fetter Lane, for Engravings on Wood, the Silver Medal. Cl 103.

To Mr. Richard Austin, of Paul's Alley, Barbican, for Engravings on Wood, the Silver Medal.

To Mrs. Elizabeth Coppins, of St. Stephen's, Norwich, for a Drawing in Crayons of Belisarius, copied from a Painting of Salvator Rosa, the greater Silver Pallet.

To Miss Frances Talbot, of Wymondham, Norfolk, for a Painting of an Herb Girl, from Nature, the Silver Medal.

To Miss Beauchamp, of Langley Park, near Beccles, in Suffolk, for a Painting of a Landscape, copied from Both, the Silver Medal.

To Dr. John Evans, of Shrewsbury, for two Maps of North Wales, the Sum of Forty-five Guineas.

IN MANUFACTURES.

To Mr. Thomas Clulow, of Shoreditch, for his Invention of weaving Purses, Pockets, and Sacks, in a Loom, and improving the Constructions of Looms in general, Twenty-five Guineas.

IN MECHANICS.

To Mr. Henry Greathead, of South Shields, in the Bishoprick of Durham, for his Construction of a Cork Boat, by which the Lives of many Persons shipwrecked have been preserved, the Gold Medal and Fifty Guineas.

To William Hall Timbrel, Esq of Streatly, in the County of Berks, for an improved herniary Truss and new invented Calico Cushion, the Gold Medal.

To Mr. Richard Knight, of Foster Lane, Cheapside, for his Method of clearing Land from Stumps of Trees, and rendering them in a proper State for Fuel, the Silver Medal.

To Mr. James Brownhill, of Alloa Mills, near Sterling, in Scotland, for his Discovery of a Quarry of Stone, proper for making Mill Stones, the sum of One Hundred Pounds.

To Mr. John Webb, of Dorrington Street, for an invention in Gun Locks, to prevent accidents in using Guns or Pistols, and to guard against their being improperly fired, the Sum of Twenty Guineas.

To Mr. James Woart, of Fulham, for securing Beams of Timber decayed by Time, or injured by Accidents, in Buildings, the Sum of Ten Guineas.

IN COLONIES AND TRADE.

To Dr. Alexander Anderson, of St. Vincent, for the Culture of Cloves and Cinnamon, the Gold Medal.

To the Hon Joseph Robley, of Tobago, for a plantation of Bread Fruit trees, the Gold Medal.

FRANCE.

The orbit of the planet Olbert has been so well calculated by M. Bankardt, that this new planet may be considered as already known. Its revolution is made in 1703 days, or 4 years 8 months and 3 days. That of the planet Piazzi is 4 years 7 months and 10 days; but their distances are different, on account of their eccentricities. The former varies from 21 to 35; the latter from 27 to 28, taking the distance of the earth from the sun at ten. LALANDE.

The French Board of Longitude, at its meeting of the 23d ult. adjudged the premium of 6000 francs, which was proposed for the best lunar tables. M. Brug, an astronomer of Vienna, has succeeded, by combining from 3 to

4000 observations, in forming tables which do not differ 10 seconds from an actual observation. This is the greatest aid with which astronomy can furnish navigation, and nothing more is wanting for finding the longitude at sea with the utmost accuracy. The astronomer Lalande observes, upon this discovery, that the horary tables which he published in 1793, for finding the hour at sea, render this part of the calculation so easy, that it may be executed by the most inexperienced navigator.

GERMANY.

The Catalogue of the last Leipsic Fair has been published. It consists of 306 pages large 8vo. The total number of books which have been published in Germany, from September 1801, to Easter 1802, amounts to 5104; among which were 307 novels, 39 dramas, 89 musical books, nearly 450 translations, 300 new editions, and 50 works printed in Denmark and in Sweden.

A new method of bleaching Cotton-Thread, and Hosiery, has been adopted in Swabia. The operation is performed in two days, and does not require extensive premises. An alkalizate caustic ley is prepared, by taking two measures of quick-lime, and covering them with ten measures of good ashes. The heap is then to be sprinkled with water; and, when the lime is slaked and the mass cooled, it is fit for making the ley, by the addition of cold soft water. The skeins of cotton being contwisted and tied in parcels, are to be immersed in the ley; in which they are to be left six hours, and to be occasionally turned. They are then to be washed in a river, and afterwards boiled in a bath of the same kind of ley, in which, for every sixty-six pounds of cotton-thread, six pounds of soap have been dissolved. They are then to be boiled the same length of time in a solution of soap and water only, according to the former proportion; after which, they are again to be washed in the river, and hung up in the air, or laid on the grass, to dry as quickly as possible. The process for the hosiery is similar. The boiler must be made of copper, and must be always well cleaned after it has been used.

ITALY.

Mr. HAITER, Librarian to the Prince of Wales, is employed at Palermo, in unfolding the *Papyrus* volumes, found in Herculaneum. He has discovered the Treatise of EPICURUS *on the Nature of Things*, which has been hitherto known only by name, and is considered as the basis of the Poem of Lucretius. This undertaking is at the expense of his Royal Highness. Ten persons are employed under Mr. Haiter, in unfolding MSS. The volumes hitherto unfolded, at the expense of the King of Naples, are the following: 1. A work of PHILODEMUS *on Music*, which has been published by Mr. ROSINI. 2. Another work of PHILODEMUS, Περι κακιων και των αντικειμενων αρετων *(On the Vices, and their opposite Virtues.)* Mr. BAFFI, Librarian of the King of Naples, was employed in translating it at the time when he fell a sacrifice in the last insurrection of the populace at Naples. 3. A third work by the same author, Περι ποιηματων, was unfolding in the year 1794. At that period ten volumes were unfolded, and persons were employed in unfolding the eleventh. There were, at that time, no less than *one thousand five hundred* volumes left in the Museum to be unfolded. Every year twenty volumes might be unfolded, if more assistance were engaged; but only two persons were at that time employed by his Neapolitan Majesty. Of the courage and zeal necessary for this work, no idea can be formed but by those who have witnessed the almost insurmountable difficulties which attend the unrolling of MSS. reduced, like these, to charcoal, and so brittle that they break and fall into dust by the effect of the least breath.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Nonconformists Memorial, Vol. II. with Portraits, 8vo.

Periodical Accounts of the Baptist Missionary Society. No. 9.

Last Days of one of T. Paine's Disciples. By W. Wait. 12mo.

Letters to the Anonymous Author of Remarks on Marsh's Michaelis, and his Commentator, relating to, especially, the Dissertation. By H. Marsh, B. D. F. R. S. 8vo.

Articles of the Church of England proved not to be Calvinistic. By T. Kipling, D. D. 8vo.

The Evidence for the Authenticity and Divine Inspiration of the Apocalypse stated, and vindicated from the Objections of the late Professor Michaelis, in Letters addressed to the Rev. Herb. Marsh, B. D. F. R. S.

A Scriptural Defence of Election and Predestination; in a Sermon, preached at the Baptist Meeting House, Horsham, Suffolk. By Edward Manser, 12mo.

An Essay on the Method of illustrating the Scripture. By J. Foster, A. B. 8vo.

A small Collection of Private Devotions, for Persons of all Ages. By a Lady of Distinction.

Remarks on Justification, in a Letter to the Rev. J. Overton. By E. Pearson, B. D.

SERMONS.

A Sermon, preached before the Earl of Radnor. By C. P. Laynard, D. D. F. R. S. F. S. A. Dean of Bristol, 4to.

Lectures in Lent. By Beilby Porteous, Lord Bishop of London, 2 vols. 8vo.

A Sermon, preached before the University of Oxford. May 16, 1802. By G. S. Fabre, M. A. F. L. C. 8vo.

A Sermon, preached at Marsham on the First of June. By the Author of Thoughts on the Preliminaries of Peace, 8vo.

Four Sermons, preached in May last, before the Missionary Society, by the Rev. S. Lowell, G. Townshend, J M Mason, of New York, and Dr. Hawker: with the Annual Report, List of Subscribers, &c. 8vo.

A Volume of Sermons. By the Rev. W. Jay, of Bath, 8vo.

A Sermon on the Ignominy of Ministerial Studies, by the Rev. S. Charrier, of Lancaster, 8vo.

Four Sermons on, 1st. Repentance;—2d. Evil of Sin;—3d. Christ's Love;—4th. Promise of the Spirit. By T. Scott.

Christian Zeal; a Sermon before the Scots Society for propagating the Gospel in the Highlands, by J. Hughes, A M.

Sermons and Essays. By J. Maclaurin.

Modern Infidelity considered. By R. Hall, A. M. 5th edition.

The Young Christian's Triumph; a Sermon, by W. Smelle, on the Funeral of his only Daughter.

The Great Mercies of the Lord. By the Rev. J. Clayton.

The Blessings of Peace. By the Rev. S. Lowell.

I am for Peace By J. Evans, A. M.

Removal of Judgments. By the Rev. W. B. Williams, A B

Reflections on War. By R. Hall, A. M. of Cambridge.

MISCELLANEOUS.

The Journal of Frederick Horneman's Travels from Cairo to Mourzank, the Capital of the Kingdom of Fezzan, in Africa, in the Years 1797-8, 4to

Cambrian Itinerary; or, Welch Tourist. By T. Evans, 8vo.

Travels through Sweden, Finland, and Lapland. By J Acerbi, 2 vols 4to.

The Spirit of Anti-Jacobinism for 1802. 12mo.

Substance of the Speech of the Right Hon. W. Scott, in the House of Commons, relative to the Non-residence of the Clergy, &c

Considerations on the Debt on the Civil List. By the Right Hon. George Rose, M. P.

Poetical Version of the Four Gospels. By Ralph Darling, 4to.

The Natural History of Quadrupeds, for the Use of young Persons, 2 vols. 12mo. with 72 Plates.

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RELIGIOUS INTELLIGENCE.

Abstract of the Report of the Directors to the London Missionary Society, May 12, 1802.

THE labours of the Directors, during the past year, have been chiefly employed in the cultivation of Missionary Principles,* the diffusion of Missionary Intelligence; and the keeping up a correspondence with the Missions already established.

In consequence of the paucity of Missionaries, the Directors recommended to the last General Meeting, "that prayer be made to the great Head of the Church for an addition of promising and faithful Missionaries." They have also composed and circulated "An Address to Missionaries and private Christians in this Country;" urging the necessity of an increased number of Missionaries.

In addition to this, they have addressed a letter to the tutors and students in many of the British seminaries, for the purpose of exciting their attention to the high command of our Lord—"Go ye into all the world, and preach the Gospel to every creature." An address to foreign societies and ministers has also been drawn up and extensively circulated.

The Mission to Otaheite has always been a subject of great interest. The Directors received, about the beginning of April, letters from the Missionaries, dated 31st December, 1800. During the preceding twelve months they had been in peace, and in general had enjoyed good health. Public preaching to the inhabitants of Otaheite had not commenced, because the Missionaries were not sufficiently acquainted with the language of the country: but they had endeavoured, incidentally, to speak the Word of Life to individuals. The state of the island too, had been peaceful, although ruptures had nearly broken out several times; great preparations were, however, making for a general meeting of the heads of the island, at which war or peace was to be finally determined on: if the former should be declared, and Pomarree and his son be conquered, the Missionaries feared lest they should be subjected to plunder, if not to more serious calamities.

The Missionaries, in reviewing their past and present situation, conceive, that an experienced person, at the head of a body of Missionaries, might be of great service in establishing the mission at Otaheite; and also other Missions in the surrounding islands. They think, that the correspondence which Governor King, at Port Jackson, has commenced with Pomarree, is in their favour; and they hope for its continuance and increase. These letters mention the separation from their body, on account of his ill conduct, of Mr. Broomhall, who had been before useful.

As the Missionaries express no great anxiety, the Directors trust, that their situation, though certainly hazardous, has not been attended with danger, especially as the Royal Admiral must have arrived at Otaheite three or four months after they wrote, and another vessel from Botany Bay, bringing a recommendation from Governor King to Pomarree to assist the Missionaries, about the same time.

The Directors think these events calculated to encourage the Missionaries, and the addition of *nine* Missionaries by the Royal Admiral will serve to strengthen and animate them.

When the Directors made their Report to the last General Meeting, of the state of the South African Mission, in connection with the Missionary Society at the Cape of Good Hope, their excellent brother, Dr. Vanderkemp, was in Caffraria. Although his situation was lonely, and his safety precarious, yet, with exemplary devotedness and zeal, he tarried there and laboured for several months, endeavouring to conciliate King T'Geika and his subjects; but not so much directing religious instructions to them, (whose language he imperfectly understood) as to some Heathens of Hottentot extraction who were in that country; and three of whom appear to have been converted. After this, with a view to meet the brethren

* This is an expression we do not clearly understand.

Vandelingen and Read, who were on their way to join him, he left Caffraria and came to Graaf Reinet. Mr. Vanderlingen, after some probationary services, was called to take upon him the charge of the colonial Church at Graaf Reinet: Brother Read entered on a diligent course of labour among the English dragoons who were stationed at that place; and Dr. Vanderkemp employed himself in preaching to the Hottentots who resided in the colony. The colony at Graaf Reinet, has now the advantage of brother Vanderlingen's stated labours; and the children of the colony, and the Heathens who reside therein, the benefit of his religious instructions. Dr. Vanderkemp and Mr. Read were so successful among the Hottentots, that beside two or three, whose piety and good conduct seemed to indicate real conversion, thirty-two others of that people expressed their desire to be fully instructed in the faith of the Gospel, and to walk according to its holy precepts. The English dragoons also not only heard Brother Read with great attention, but several of them have constantly met with him for Christian conference and social worship, and appear to have felt the influence of divine truth.

After this it is painful to relate that several of the colonists, from an interested policy, have endeavoured to hinder and oppose the labours of the Missionaries among the Hottentots. The brethren Vanderkemp and Read appear to have been much affected, on account of these violent proceedings, and especially as in the course of them, the Hottentots had been subjected to hostility and danger. With a view, therefore, of withdrawing their charge from their persecutors, they have resolved to form them into a settlement at a distance of 200 miles from Graaf Reinet; to provide a school-master for the purpose of giving instruction to their children, and to endeavour to introduce among them agriculture, and such other arts, as the situation, and their capacities, will enable them to learn and to practise. The Commissioner of Graaf Reinet has given his permission, and has offered his assistance for carrying this plan into effect.

This proposed settlement is not meant to supersede the Mission to Caffraria. Dr. Vanderkemp (accompanied by Brother Read) has again been in that country. But at the date of their last letter from Graaf Reinet, they were so constantly employed among the Hottentots and English soldiers, that they could not possibly leave that place; and it will only be when a supply of Missionaries is sent to them, that they can resume their Mission in Caffraria.

In the Report of last year it was stated, that the brethren Kicherer and Cramer were about to take a long journey toward the Great River; agreeably to an invitation from a numerous body of Heathen, of various tribes, who reside together, and who earnestly desire religious instruction. Information has been since received, that Mr. Anderson has been joined to this mission; and it is hoped that they have long since arrived at the place of their destination.

The Missionary Mr Tromp has succeeded Mr. Vanderlingen at the Wagen-maker's Valley.

The three brethren, Messrs. Manenberg, Forster, and Bakker, who were on their voyage to the Cape, at the time of the last Annual Meeting, have since arrived. Mr. Bakker labours at Stellenbosch; and he has been directed to pay attention to the religious instruction of the children of both the Heathens and Colonists, at that settlement. Mr. Manenberg has proved so acceptable at the Cape, that the South African Society have thought it right to settle him there. It appears that he preaches twice a week to a large and respectable congregation of Christians; and that three times a week he holds an evening meeting for the instruction of the colonial slaves, and of the other Heathen who reside at the Cape. Mr. Manenberg is entirely supported by the Society at the Cape. Brother Foster has been appointed to assist the Reverend Mr. Vos, in labouring among the Christians and Heathens in the settlement of Rodesand; and this Society has been relieved from almost all charge on his account.

The Directors report, that their institution has experienced an increase of assistance from the South African

Society, during the past year; and that the Missionaries in Africa have also been favoured with their most ready support. They add, that the Missionary Society at the Cape increases in its numbers, and improves in its organization. Calvinists and Lutherans co-operate, and both Christians and Heathen, at the Cape and its vicinity, share in the exertions of that institution, which has obtained the liberty of erecting a large building at the Cape, for public worship.

Dr. Vanderkemp in his last letter and journal mentions, that he has received a message from Captain Klaas Stauir, a chief among the Hottentots, requesting him to come and settle at Swartkops River, that both himself and his people may be instructed in the doctrine of Christ: and, that at the Snow Mountains, and at some other places in the same direction, there are considerable numbers of Heathen who desire instruction. These services the Brethren have been obliged to decline at present; but they earnestly request, that at least four Missionaries may be sent to enable them to form settlements in the eastern part of the colony of Graaf Reinet, and in Caffraria. The Reverend Mr. Vos, at Rodesand, has also desired that two additional Missionaries may be sent to labour in his circuit, who will be maintained by his community; accordingly Messrs. Palm and Ulbricht, from Berlin, and five others from the Netherland Society, are in a short time to sail from Holland to the Cape.

The Directors express their unfeigned gratitude to his Excellency Francis Dundas, Esq. the present English Governor at the Cape, and his predecessors in that office, for having favoured the designs of the Missionary Society; and also to the Fiscal Rynevelt, at the Cape, and the Commissioner Maynier, at Graaf Reinet; the latter of whom protected the Missionaries and the Hottentots at that place, from the violence of many of the colonists.

Mr. Forsyth is their only Missionary in the East Indies. By letters which have been received from him, it appears, that he continues to labour with diligence and zeal. Mr. Forsyth has subjected the Society to no expense on his account since his arrival in India.

Mr. Bentom has been about two years at Quebec. His church and congregation increase, and his ministry attracts the attention of some persons who have been united to the Church of Rome.

The voyage of Mr. Mitchell to Montreal, with a view to exercise his Ministry in that city, terminated in disappointment; but succeeding events have proved more favourable. Mr. Mitchell received an invitation from some persons at New Carlisle, in the Bay of Chaleur, which he has accepted. His congregation increases; many French Catholics and native Indians occasionally hear him, and with the latter, he holds frequent conversations: he also keeps a school for the gratuitous instruction of the children of the poor. Mr. Mitchell has acquainted the Directors that there are about two hundred Indians of the Micmack Tribe, resident in and near New Carlisle; and about four hundred more at Meremichi and Restigouche, in New Brunswick: together with many English and French settlers.

Mr. Hillyard's letters give a pleasing account of his ministrations in Newfoundland. His church consisted, in November last, of 26 members; and an addition thereto was expected and hoped for, in the course of the last winter.

The Directors, in their last Report, made mention of New South Wales, as several of the Missionaries who left Otaheite, were at that settlement. The letters last received from Port Jackson, were dated in August 1801, at which time no Missionary except Mr. Hassel remained at that place. It appears that he preaches at several places in the vicinity of Port Jackson, and that he exerts himself in providing instruction for many children in the colony.

The Directors are sorry that the means of accomplishing several missions resolved on by the Society, have not been in their power. At the time of the last General Meeting three persons were placed in the Missionary Seminary under the tuition of the Rev.

Mr. Bogue: since that time two more have been added, with Mr. Frey, one of those sent from Berlin. Mr. Frey having been converted from Judaism to Christianity, and his desire to preach the Gospel to the Jews being ardent, the Directors have sent him to the seminary that he may be taught "the way of God more perfectly;" and thus be fitted for the important work of preaching the Gospel of Jesus Christ to the unbelieving descendants of Abraham. Had it not been for the co-operation of Missionaries from Berlin and Rotterdam, the interests of the Society in Africa would have suffered considerably. This will account for the delay in forming new Missions.

The "Essay on the Divine Authority of the New Testament," by the Reverend Mr. Bogue, intended as a preface to an edition of the New Testament in French, prepared by this Society for circulation in France, has been presented to the public. When this work has undergone the alterations which a candid and serious consideration may shew to be necessary, means will be provided for effecting the object of the Society with respect to it.

The Directors have granted 100*l.* to aid the exertions making to spread the Gospel in Ireland, and to afford religious instruction to children in those parts where the darkness of Popery is prevalent. And they have given 50*l.* more to assist the Tract Society in printing and distributing useful Tracts among the French and Dutch prisoners who were confined in this country.

The Directors conclude with recommending to the meeting, a determination to employ with prudence and activity all the means which Providence has committed to their management; and the assiduous cultivation of a spirit of faith, dependence, and patience, as to the issue of their designs and the success of their exertions.

By subsequent accounts to those above detailed, it appears that the Royal Admiral, with nine Missionaries on board, had arrived at Otaheite on the 10th of July, 1801, and was cordially received by the natives. The Missionaries who had continued at Otaheite, are said to have been treated for some time past with great kindness by the Otaheitan chiefs, and to have been furnished with a sufficiency of provisions, even in seasons of scarcity. The chief part of their property would seem to be kept possession of by Pomarree, who, however, is said to supply them with what they want, and seldom to give away any without their leave.

The affairs of the Mission, which had fallen into some confusion, were restored to order while the Royal Admiral remained; but Mr. Read, one of the Missionaries, could not agree with the rest, and refused to be governed by a majority; he therefore went on board again.

The only progress the Missionaries are stated to have made, as yet, is in acquiring a knowledge of the language of the natives.

The Porpoise, the vessel sent to the island by Governor King, had succeeded in procuring provisions for the colony at New South Wales, 500 large hogs having been salted down, besides those which were carried away alive.

Letters have also been received from Dr. Vanderkemp, dated in March, which state that a Missionary settlement was about to be established at or near Algoa Bay, under the auspices of Governor Dundas, to which the converted Hottentots might be removed. The plan had received some interruption from the news of peace, but it was still intended to proceed with it.

Governor Dundas had recommended it to Dr. Vanderkemp, not to discontinue the instruction of the people in the neighbourhood of Graaf Reinet. Accordingly the Missionary Vanderlingen was left there with about sixty Hottentots, on about thirty acres of land given by Commissioner Maynier to the Missionary Society.

There appears to be two parties in France, who are equally disposed to refuse the Concordat and its disciples a kind reception; those who still adhere to all the forms and faith of the old Religion, and those whom the school of the Revolution has taught to have no religion at all. Between them both the

new religion will have many difficulties to encounter.

We copy the following article without daring to vouch for its authenticity.

A Society has just been formed at Bourdeaux, for the propagation of the Christian Religion on the coasts of Africa. We trust that the facility given by peace will make these meritorious institutions be carried on with more zeal than ever, both at home and abroad.

We are informed, that among the regulations of the new Gallican Church, it is ordered by the Consuls, that no Curé shall have the benefice he enjoyed before the Revolution; that the vicars of parishes shall have only 41*l.* sterling *per annum* each; and those who are presented to chapels of ease only 21*l.* each.

VIEW OF PUBLIC AFFAIRS.

THE accounts received from the continent, during the present month, and which are particularly noticed under the head of Turkey, exhibit such scenes of revolt and devastation, as evidently forebode some great political convulsion in that distracted empire. The interference of Austria and Russia, in its internal affairs, seems now highly probable. Troops from both nations are even said to be on their march, at the request of the Ottoman Court, to quell the insurgents. The lure, which will thus be held out to the cupidity of these powers, will be likely to overcome any slight sense either of justice or generosity, which, in such a case, would stand in the way of their ambition. And if the peace of the Turkish provinces must be maintained by a foreign force, the transfer of their sovereignty cannot be far distant. That the only European government which is interested in upholding the Mahommedan delusion, should thus be crumbling to pieces, cannot be the subject of keen regret to the Christian Observer; who sees in that event, a fresh confirmation of the unimpeachable truth of the prophetic writings, and a new path opened for the diffusion of that divine light, which is one day to cover the earth. Neither of the monarchs, who seem to be marked out as the instruments of dissolving the power of this anti-christian state, may be aware whose purposes they are effecting, or in whose service they are actually engaged: but the intelligent Christian will acknowledge them to be the immediate, though unconscious instruments of the Almighty—and to be employed in effecting *his* purposes whose word is *fate*, and who hath said, *that all the kingdoms of this world shall become the kingdom of Jesus Christ.*

FRANCE.

THE most interesting occurrence which has taken place in France during the month, is the organization of the Legion of Honour, which has at length been effected. The revenues assigned for its support amount to 5,265,257 livres, about 220,000*l.* Lucien Buonaparte has been chosen by the Tribunate its representative in the Grand Administrative Council of the Legion.

The annual *fete* of the 14th of July seems to have been distinguished, on the present occasion, chiefly by military parade. The Chief Consul took that opportunity of awarding *sabres d'honneur* to those soldiers whose bravery and good conduct had been reported to him. The circumstance which attracted most notice was the public celebration on that day of the marriage of twelve young girls, who had been dowered by the Commune, with as many young men eminent for their courage; in consequence of the following decree of the Government:

Paris, June, 27.

It is the desire of the Government, that morals and virtue shall be particularly honoured at the fete of the 14th July, and receive public recompense.

At Paris, in each of the twelve Municipalities, there shall be celebrated on the day of the 14th of July, the marriage of a young maiden with a young man, chosen from amongst those who are distinguished for traits of courage.

The same ceremony shall take place at the chief place of every district, on the 23d of September next.

The Prefects and Sub-Prefects shall concert with the respective Municipalities, respecting the dower of the young women, and shall draw up the form of the ceremonies which shall take place on the occasion of these marriages.

The Minister of the Interior,

CHAPTAL.

The Commercial interest throughout the French Republic is said to be considerably alarmed, lest the Government should deter-

mine against allowing the freedom of trade with the East Indies. Very pressing memorials on this subject have been presented to the Chief Consul from the merchants and manufacturers of Havre and Lyons: and their example is expected to be followed by the inhabitants of other great trading towns. It is not improbable that, in consequence of these representations, this branch of trade will be thrown open, for a time at least, by way of experiment.

Great complaints are also made by some of the manufacturing towns, of the injury they have sustained by the importation of English productions since the peace; and it is asserted, that if the Government does not effectually guard against this evil, their manufactures must be involved in speedy ruin.

A treaty was concluded on the 20th of May, between the French Republic and his Serene Highness the Duke of Wurtemburgh, by which it is stipulated, that France shall possess all the territories on the Left Bank of the Rhine, which formerly belonged to the Duke; and shall employ its good offices to obtain for his Serene Highness those indemnities which may be best suited to his convenience, and which shall be equivalent to the losses resulting to him from the war.

The Chief Consul has received by anticipation the congratulations of the Emperor of Germany on his election to the Consulate for Life. His Majesty declared this event to be the more agreeable to him, as he was persuaded it would have a great influence on the duration of peace.

SPAIN.

A treaty of peace between the King of Spain and the Emperor of Russia was signed on the 4th of October, 1801, and finally ratified at Paris on the 8th of April, 1802. It contains nothing more than a declaration that from that time forward there shall be peace and good amity between the two nations.

ITALY.

The Constitution of the Ligurian Republic is at length definitively settled. This new production seems, like the former constitutions which have issued from the closet of the Abbe Sieyes, to be an attempt to shew, what curious things may be devised by political ingenuity. One characteristic, however, it possesses in common with the constitution of the Italian Republic. The body in which the Government resides, is so parcelled out into minute subdivisions, that it cannot be expected to act with such union and energy, as would enable it to oppose the commands of France. Liberty, equality, and national representation, are declared to form the foundation of this new code.

The Republic is to be governed by a Doge, whose functions are to last for six years, but whose powers are extremely limited; and a Senate, consisting of thirty members, one third of whom are to go out every two years. There are to be three Colleges—the College of Landed Proprietors, of Merchants, and of Men of Letters; they are to meet every two years, and they elect the senators—they present also to the Senate three candidates for the office of Doge.

The members of the Colleges are elected for life. The duration of their sittings is not to exceed ten days, and they are to assemble in different places The Catholic religion is declared to be the religion of the state. A naval establishment, consisting of two ships of 74 guns, two frigates, and four corvettes, is to be kept up, and the sailors are to be registered. There is to be a National Institute.

The Senate is sub-divided into five magistracies for the administration of public affairs: viz.—The Supreme Magistracy, that of Justice and Legislation, that of the Interior, that of War and Marine, and that of the Finances. Each of these has a separate president and department, probably with a view to prevent their acting in concert.

The salary of the Doge is 50,000 livres of Genoa a year; of the members of the Supreme Magistracy 9000 livres a year; of the other Senators 6000 livres a year. The Doge has not yet been elected.

CHARLES EMANUEL the Fourth, King of Sardinia, has resigned his crown and dominions in favour of his brother, who has acceded to them by the name of Victor Emanuel.

SWITZERLAND.

The new Helvetic constitution has at length been adopted, though not without a strong expression of indignation in various parts of the Republic. For its adoption the numbers were 240,000, and no less than 70,000 rejected it in the most unequivocal manner. This opposition will of course avail nothing, and Switzerland must patiently submit to the irresistible mandates of its oppressor.

By letters from Basle, under date of June 24, it would appear that the territory of Vaud is once more the scene of insurrection, and that nothing but the presence of a French force can preserve the country from being entirely laid waste. The tythes and the feudal rents continue to be the pretext of these tumults. Fresh troops are expected in that country for the purpose of supporting the government.

NETHERLANDS.

An epidemic putrid fever, which had made cruel ravages at Brussels for six or seven months past, continues, it is said, to rage with great violence. According to the opinions of the physicians, this fever is marked by some pestilential characteristics, and they are not yet able to class it amongst the known maladies.

HOLLAND.

The Batavian government is now distributing allotments of land on the coast of Guinea, on condition that the grantees shall clear and cultivate them, and pay annually to the state a trifling ground rent, proportioned to the tract they may occupy. The same measure, it is expected, will be adopted with respect to the colony of the Cape.

During the course of the month a number of printing presses have been sealed up by order of the government, without any reasons being assigned for this arbitrary measure. All the booksellers have also received orders not to sell any political work now printing, or that has been printed, or that shall be printed, whether obnoxious to the present men and measures or not, under the penalty of 50 guilders for every sheet or half sheet so published; and in case of perseverance, to be liable to corporal punishment.

RUSSIA.

The Emperor of Russia, it is said, continues to give the most substantial proofs of his affection for his people, and of the sincerity of his desires to render them happy. He lately promulgated the following Ukase:—"Wishing to give all the inhabitants of our empire, whatever be their rank, all the means of improving their condition, we ordain that the 23d article of the Letters Patent, granted to the Noblesse on the 21st of April 1785, and directing that hereditary property should pass to lawful heirs, notwithstanding even a judicial sentence for the highest crimes, shall be common to tradesmen, farmers, and all other classes."

The Emperor is at present on a tour through some of his states. On the 10th of June he arrived at Memel, where he was met by the King of Prussia, with whom he had several interviews. Nothing has transpired with respect to the particular objects of their conference.

Hostilities have broken out between the Russians and Persians, the former of whom have penetrated into the province of Ghilan, beyond Derbent. Some violence offered to the Russians at Astrabad, is mentioned as the cause of these hostilities. Babei Khan is at present on the throne of Persia.

TURKEY.

According to all accounts, the Turkish government was never in such a state of decrepitude and weakness as at present.

The great progress of Passwan Oglou is said to have obliged the Porte to despatch several couriers express to Petersburgh, London, Paris, Vienna, and Berlin; and to order the Captain Pacha to take the command of a body of troops destined to act against the rebels, amounting to 22,000 men.

The Court of Russia has already consented to march a division of troops to oppose the rebels; and the Austrian government is also said to be taking vigorous measures to impede their progress. A seasonable pretext will thus be afforded to these two powers for getting a footing in European Turkey, which it will probably be found difficult to make them relinquish.

A body of 800 men, under the orders of Passwan, entered Wallachia, where having been increased to 5000, they defeated the troops of the Hospodar, and made themselves masters of the province, and of an immense booty. A cordon of troops had been formed on the Austrian frontier to preserve it from insult, and an intention was intimated of occupying Wallachia as a measure of safety.

Another rebellious Pacha, named Georgi Osman, connected with Passwan Oglou, is said to have committed great ravages in the neighbourhood of Adrianople. He had met, however, with a vigorous resistance, having been beaten in several engagements.

A numerous band of brigands had assembled also in Macedonia, and were preparing to plunder the rich convents of the Greeks, situated on Mount Athos, but a Lieutenant Pacha of Salonica having set out in pursuit of them, they were totally dispersed.

Accounts have been received at Constantinople of an engagement having taken place in Egypt, between the Grand Vizier's army and that of the Beys, in which the former was defeated. The English troops still remaining in Egypt, to the number of 4 or 5000 men, had taken no part in the hostilities.

The plague is said to rage in Egypt, and also at Smyrna.

The Porte has signified its accession to the Treaty of Amiens.

BARBARY.

Accounts have been received of very formidable maritime movements on the part of the Algerines. They have sent out a fleet to sea of twenty-two sail, containing several large frigates. Some of them were in sight of Gibraltar when the last accounts came from thence, and it was reported that three had passed the Straits into the Atlantic. It is not exactly known what are the nations whose vessels it is intended to attack; but it appears that the O'Senna, Portuguese frigate, of 40 guns, was captured by an Algerine frigate, and taken into Algiers, on the 15th of May: she was carried by boarding; the crew ran below, and, only 21 persons, chiefly officers, were killed.

The Spaniards are much alarmed, by the sailing of this squadron, for the safety of their trade and coasts.

The Algerines are said to be on the point of a rupture with the Danes, unless their exorbitant demands of rich presents are complied with. A squadron of four American frigates continues blocking up the port of Tunis, where the Bey will not amicably adjust the misunderstanding. Two other American frigates now at Gibraltar, are expected to sail to reinforce the blockading squadron and compel the Bey, by an open attack, to renounce his system of hostility.

NEW SOUTH WALES.

According to the last accounts, dated in November, the colony was in a flourishing state. At Port Jackson the crops were luxuriant, and beginning to be cut down.

Governor King had opened a communication with Otaheite, for the purpose of supplying the Colony with pork, in which he had been successful.

The most friendly understanding exists between the natives of Otaheite and the Set-

tlement of New South Wales. The latter country is found to produce coal, of an excellent kind, in abundance, together with plenty of wood, well qualified for the masts of shipping.

Governor King had formed a small settlement at Hunter's River, for the purpose of working the coal, which is of the same nature with that of Newcastle.

WEST INDIES.

ST. DOMINGO.

A Proclamation issued by Leclerc on the 24th of April, serves very strongly to prove that the termination of hostilities in St. Domingo must have been purchased by considerable concessions in favour of negro freedom.

"The basis of the provisionary organization," observes the Commander in Chief, "which I shall give the Colony, but which shall not be definitive till approved of by the French government, is liberty and equality to all the inhabitants of St. Domingo, *without regard to colour*.

"As it is of infinite interest to you, citizens that every institution should, in an equal degree, protect agriculture and commerce, I have not determined upon this important work, without having first had recourse to, and consulted with, the most distinguished and enlightened citizens of the Colony.

"I have, in consequence, given orders to the generals of the South and West divisions, to select for each of these departments, seven citizens, proprietors and merchants, *(without regard to colour)* who, with eight more which I shall myself choose for the department of the North, are to assemble at the Cape in the course of the present month, to impart their observations to me on the plans I shall then submit to their consideration.

"It is not a deliberative assembly I establish. I am sufficiently acquainted with the evils which meetings of this nature have brought upon the Colony, to have that idea. The citizens who are thus chosen, being honest and enlightened men, to them will I communicate my views; they will make their observations upon them, and will be able to impress on the minds of their fellow-citizens, the liberal ideas with which government is animated."

Soon after this Proclamation was issued, Leclerc caused Toussaint and all his family to be arrested and sent to France. This he did on pretence of his conspiring to raise a fresh insurrection, which he deferred setting in motion, only until the effect of disease on the French army should have lessened the danger. No proofs whatever are adduced of this conspiracy; nor is it probable, that any were needed, to induce Leclerc to seize the very first convenient opportunity of ridding himself of so formidable a competitor. Letters of Toussaint are indeed referred to as proving incontestably his treachery; but they have been prudently withheld from the public eye.

The arrest of Toussaint had caused several assemblages, but it is added that they were easily dispersed.

Great sickness prevailed at the Cape, and the ranks of the French army are said to have been much thinned in consequence.

GUADALOUPE.

Advices have been received from General Richepanse, Commander in Chief of the army sent to take possession of that Colony, giving a detailed account of his proceedings, from his arrival on the 7th to the 29th of May, the date of his despatches. From these we learn, that notwithstanding his having been joined by Pelage, the Mulatto General, he had to encounter a most formidable opposition on the part of the Negroes, who seem to have contested the ground with great pertinacity. The loss on both sides must have been considerable. General Richepanse concludes with observing, that the insurrection was at length crushed; that the chiefs being killed, their followers had laid down their arms and resumed their accustomed labours. But in this statement there appears to be an inconsistency; for the affair which is said to have terminated the rebellion took place on the 28th, and the General's letter is dated the 29th of May. No time was therefore allowed for ascertaining the disposition of the Negroes to "resume their accustomed labour." The Negroes had destroyed several plantations.

TRINIDADA.

Lord Hobart, one of his Majesty's principal Secretaries of State, has given notice to the Governor of Demarara, that it is the intention of his Majesty that lands should be granted at Trinidad, upon very favourable terms, to such British subjects as may be inclined to remove to that island with their negroes from the colonies which are shortly to be restored to the Batavian Republic, desiring him to make this intention generally known to the British subjects, resident in Demarara, and to acquaint them that the specific terms upon which such grants are to be made, will very shortly be communicated to Governor Picton, who will, at the same time, receive instructions for carrying the wishes of government into execution.

William Fullarton, Esq. and Samuel Hood, Esq. have since been nominated joint Commissioners with Governor Picton for that purpose.

FOREIGN INTELLIGENCE.

Rome, May 20.—The King of Sardinia arrived here on the 23d with his suite. The next day his Majesty repaired to the Quirinal Palace, where the Secret Chamber was assembled. He was received by his Holiness with demonstrations of the most tender friendship. The next day his Holiness returned the visit. Hardly had his Holiness alighted from his carriage, when his Majesty attempted *to kiss his toe;* but his Holiness raised him up

and hastened into the apartment, where he had a long interview with the King.

Florence, June 2.—The King has published the following act, emanating from his own individual will:

"His Majesty, wishing to give a splendid testimony of his consideration for the rare merits of the Queen, and desiring also that she should concur in promoting the good of his beloved subjects, and being desirous of having the benefit of her Majesty's advice in affairs of legislation as well as administration, has resolved to order that the Queen shall be not only present and assisting at the ordinary councils of each week, but shall also be informed of all affairs which, from their importance, demand an immediate determination with a regular council.—"Done the 2d of June, 1802."

Milan, June 29.—At Sancina, and the neighbourhood of Cremona, shocks of earthquakes have become so frequent of late, that the wretched inhabitants begin to desert their patrimonies rather than endure the continual alarms of impending fate.

Accounts from Milan mention a very desperate engagement which took place towards the end of April, between a Swedish frigate and four Tripoline chebecs. The frigate sunk two of them, and brought a third into Messina; but she is said to have had 100 men killed and wounded.

M. de Guadagni having written a letter of condolence to the ex-king of Sardinia, on the demise of his Queen, the Prince answered him in the following terms:

"It is worthy of a heart like your's to participate, as you do, in the grief of one of your friends. Yes, my dear Guadagni, the Lord required at my hands the sacrifice of every thing I did or could hold most dear in the world. You know what a treasure I have lost; it was such a treasure as suited heaven and the abode of angels, more than it did this world of corruption and of misery. I am, however, become a widower and an orphan! I have lost a wife, a mother, a friend, and the dearest half of my existence.

"Thanks be to God, who left her to me for twenty years six months and a day—too short a period, alas! but still longer than I deserved. I had the sad consolation of closing those fine eyes, which were fixed only on heaven and me,—she looked her last on her crucifix and on me, bowed down her head, and expired without a struggle, without a motion, without a groan, and I live to lament her loss, and essay to follow her example.

"I should have but ill availed myself of the example she set me, if I did not make such a sacrifice willingly; but my grief will endure as long as my life—adieu, my good friend, remember me to my acquaintance at Florence."

A very favourable turn has taken place in the appearance of the crops both in France and in the north of Germany. They promise a much more favourable harvest than could have been expected in the spring.

According to the plan now adopted by the French government, the canal to be opened between Brussels and Charleroy will pass under the walls of the former place, and form a junction with the canal which communicates with the North Sea. It is supposed that from 15,000 to 20,000 men will be employed in this undertaking before the end of the year.

The whole of the territory, extending from Donaueschingen to Mosking, in Upper Suabia, Germany, about 16 leagues in length, and from 8 to 10 in width, has been laid waste by a hail storm of an extraordinary nature. This calamity leaves the farmer without the hope of reaping the smallest harvest.

Stutgard, June 12.—They write from Crems-Munster, that by virtue of an Imperial resolution, all the convents which had been suppressed by Joseph II. are to be re-established, and put again into possession of their estates. The religious belonging to these convents, who may be yet living, shall re-enter their cloisters, and receive noviciates; if any part of the conventual property has been sold to individuals, they may enter into negotiation for its recovery, the latter being at full liberty, however, to retain it if they think proper. Pilgrimages are also to be again permitted.

The abolition of holydays at Munich, authorized by the consent of the Pope, produced some disorder there in the beginning of the present month. The journeymen, having made an agreement among themselves not to work until all the festivals and processions, abolished by government in concert with the Holy See, should be re-established, assembled in bands of fifty or a hundred, and paraded the streets. The Elector in person endeavoured, but in vain, to appease them by the mildest persuasions. The Prince then ordered the garrison out under arms, caused these bands to be surrounded, and to be conducted to the riding-house, at the entrance to which he ordered cannon, loaded with grape-shot, to be planted. Next day those who promised to return to their duty were set at liberty; but the leaders were detained that they might be punished.

GREAT BRITAIN.

THE only subject which we shall at present particularly notice, is one which has very properly occupied the public attention during the whole of the present month; we mean the *Election of Members to serve in the ensuing Parliament.*

The period of an election, whether considered in a moral or political view, is, without doubt, highly important;

bringing with it, as we have already shewn, peculiar duties and temptations. Of these, we trust, that the Christian elector has been well aware; and that, mindful of the account he will one day have to render, he has exercised his elective franchise in a manner which will endure a retrospect.

It is not, however, our present purpose to trouble our readers with advice as to the discharge of the important trust reposed in them, which would now indeed be unseasonable; but to notice a few of the circumstances which have distinguished the present election.

We shall first advert to an Address of Sir Francis Burdett to the Electors of Middlesex, containing some assertions of a very extraordinary nature, on which we deem it our duty to make a few comments.

"If the people of England," says Sir Francis, "are pleased and contented with what has passed—with their present situation—and with the terrible changes which have been made in the laws, constitution, and manner of governing this country, &c."—Again, "I think my country may still be saved, but by one means only—by a fair Representation of the People in Parliament. By that alone can we possibly obtain the restoration of those invaluable rights which have been ravished from us, or the security of what little good remains."

Is this, may we not ask, the language of a sober dispassionate judgment? Is it the language which a real friend to his country would use? Is it not, rather, the language of Jacobinism, whose peculiar felicity lies in creating dissatisfaction, and raising hosts of imaginary ills; in perverting truth, and ascribing to the defects in the constitution, or to the wickedness or folly of government, evils which result from natural causes; and, finally, in giving to the measures of wisdom and benevolence, the characters of folly and oppression?

That the last ten years were pregnant with danger to every established government, requires no proof. The magnitude of that danger, its pressure, the insidiousness as well as rapidity of its progress, is now a matter of experience, not of conjecture. Great in its amount, and varied and complicated in its forms, measures of more than ordinary vigour, it must be acknowledged, were required to guard against it. And now that the conflict of human passions, which that awful crisis had excited, has in some measure subsided, can any unprejudiced man look back, and not feel a conviction that if this country has not passed through the revolutionary pangs of France; if she be not at this moment crouching at the feet of a military despot, property, life, laws, and religion, depending solely on his *fiat;* at least, if she have not experienced all those horrours which societies federated under the pretence of Reform produced in Ireland; it is owing, under the overruling Providence of God, to the vigour tempered with mildness, to the wise and steady vigilence, and to the undaunted resolution with which he was pleased to inspire our councils.

We wish to be understood as confining our views at present to the conduct of our internal affairs. We mean not, however, to assert, that even here every measure was unexceptionable. While governments are administered by men, that administration will partake of the common imperfection; but where there appears a general uprightness of intention, and wisdom of design, and an union of firmness and conciliation in execution, we ought neither to withhold our tribute of commendation, nor deny our support and confidence on account of occasional errors.

May we not look around us at this present moment with some degree of complacency, after all the sacrifices which have been made to secure our liberty and independence, while we compare our own fixed, free, and happy constitution with any other whatever, and particularly with the changeful, ephemeral, shadowy mockeries, miscalled constitutions, enjoyed by those states which have passed through the purifying fire of a revolution.

Sir Francis would insinuate, that the

present situation of the people of this country is insupportable. That the people of this country have had to endure a severe and unexampled pressure, arising from a scarcity of the necessaries of life, we allow; but that, thank God, is now over. In their worst state, however, the condition of the people, even in France, would admit of no comparison with theirs;* and we exceedingly question whether, under all the admitted distress which exists among us, there be one nation in Europe in which happiness is so generally diffused as it is in this.

But wherein does the change consist, which Sir Francis asserts to have taken place in the laws, constitution, and manner of governing this country? Is freedom of speech denied to us? Let the hustings at Brentford bear witness. Is the liberty of the press restrained? We need only refer to the Baronet's own speeches and hand bills, where that liberty serves as a cover for licentiousness. Would Robespierre, would Carnot, would Bonaparte, or any other revolutionary hero; nay, would any other government of Europe have been equally tolerant with our own? We think not.

But to return. Is the judicial administration of our country less pure than it was? Are our judges more corrupt, or our juries less impartial? Are laws enacted without the consent of parliament, or are parliaments not elected by voluntary suffrage as formerly? Who is restrained in the exercise of his franchise? Let that elector who feels the restraint, make his complaint.

"But," adds Sir Francis, "I think my country may still be saved;" and the remedy, the infallible remedy he would propose, is a fair representation of the people in Parliament. Vain and delusive proposal! We are far indeed from meaning to undervalue the benefits of a wise and temperate reform; but let us not cheat ourselves with the groundless notion that it is likely materially to affect our national prosperity. That prosperity is endangered from far other causes than an inequality in our representation. It is vice which enervates and debases a people, which relaxes the sinews of manly thought, and prepares the mind for the reception of chains; which, by producing general selfishness, extinguishes public spirit, and generates a principle of servile obsequiousness in the supporters of government, and of factious violence in their opponents. It is the obdurate impenitency of individuals, which brings down on nations the scourge of famine, the calamities of war, or the evils of oppression. And what is the proper remedy for these? Not comparatively vain and insignificant changes in the mode of electing representatives; not the farther extension of elective franchise; nor any other measure which human ingenuity can devise; but a radical change of heart in the individuals composing the nation. It is individual repentance, individual reformation, the increase of pure and undefiled religion, the careful education of the rising generation in principles of religion and in habits of virtue, to which alone we can look with confidence for a cure. And with respect to the past, we ourselves have little doubt that to the prayers of sincere Christians, more than even to the excellence of our constitution, or the wisdom of our rulers, though these be important subordinate means, are we indebted for the security and tranquillity we enjoy in this favoured land. *It is righteousness which alone exalteth a nation.*

But what are those rights which Sir Francis asserts to have been ravished from us, and the restoration of which is to be obtained only by a fair representation in Parliament? What rights have the oldest among us ever enjoyed, of which we are now abridged? Name them. Let any man who is old enough to make the comparison, and who is willing not to be deluded by the mere sound of words, compare his own individual condition at the present moment with what it was twenty years ago. Let him then say of what one right, affecting his comfort even in the remotest degree, he has been

* See Christian Observer for March, p. 196.

deprived during that period; except it be that the almost unrestrained licentiousness of the press, in many of our popular journals, by invading the retreats of domestic life, and attacking private character, has abridged the freedom of private conduct, and impaired the security of personal quiet or domestic harmony. This, however, is an evil, though it might be easily shewn to be pregnant with many injurious consequences, in the correction of which we cannot expect much assistance from patriots of the modern school. If this state of the case be just, how incumbent is it, not only on every Christian, whose duties in this respect are in no degree doubtful or equivocal, but on every man of common sense and common honesty, to discountenance to the utmost of his power such senseless and mischievous clamour, and firmly to resist and expose the base arts by which it is excited.

But it is not to Sir Francis Burdett alone that we would apply these remarks. We think the language of Mr. Fox little less dangerous as well as unconstitutional, and the more deserving of reprehension, inasmuch as his splendid talents, and his maturity of political experience, gave just grounds for expecting language more measured, and opinions more consonant to truth and reason, than his address and speeches to the Electors of Westminster have exhibited. If, according to his system, illustrated by his conduct, the sovereignty really resides in the people, and that people be the mob, he has seen and felt enough of the mutability, fickleness, inconstancy, and violence of his Royal Master, even during his late election, to make him wish for a revolution.

That the present elections have, as on former occasions, been disgraced by very corrupt practices, and by scenes of riot and licentiousness, we have too much reason to fear; but it seems to be acknowledged, even by those whose general line of politics is unfriendly to administration, that government has, on the present occasion, had no share in impairing the purity of elections. The nation has been left to its own choice, and as far as we may judge from the returns hitherto made, notwithstanding a few new members have succeeded on what is called the popular interest, ministers may justly boast that the voice of the nation is on their side. Even those candidates, who have uniformly opposed the measures of administration, bear testimony to the handsome manner in which ministers have acted. Mr. Sheridan's unopposed election, shews that they have sufficient greatness of mind to respect the talents of an adversary. Mr. Tierney has declared, that although he had always sided with opposition, yet, in his present contest, he had not found that a single vote had been given against him, through the influence of ministers. Such a conduct is highly creditable to government. In general also, a greater degree of strictness than usual has been adopted by candidates, in the interpretation of those laws which regulate elections; and in many cases, contests even for populous boroughs have terminated without any illegal expense having been incurred by either of the parties.

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the condition of the charitable and other public institutions of this nation, which have any relation to agriculture, and the encouragement of industry. It is stated, that he has been struck with admiration of our civil and economical regulations.

M. Gregoire was the founder, and is now one of the most distinguished members of the National Institute, as well as of the Agricultural Society of France. He is a member of the Conservative Senate, and was the only dignified ecclesiastic of France, who, in the time of terror, persecution, and infidelity, had the courage, at the bar of the Convention, to declare that he would not renounce his religion. He is also well known as a powerful advocate for the abolition of the Slave Trade.

On the 28th of June, M. Garnerin, accompanied by a Mr. Sowden, ascended in a balloon from Ranelagh Gardens, and landed the same evening within four miles of Colchester, a distance of sixty miles. This aerial journey was performed in about forty-five minutes. The first-mentioned gentleman has since made another excursion of the same kind. He ascended from the neighbourhood of the New Road, and travelled into Hertfordshire, where he landed without meeting any material accident. The crowd of spectators was so great near the spot from which the balloon ascended, that many were dangerously hurt.

July 16. A Court of Common Council was held at Guildhall, when a representation from Dr. Gordon was read, stating that he had discovered the art of making Flour from a certain substance, which abounds in this country, and may be easily cultivated, so as to supply at all times the utmost demand, at one-fourth the usual price of wheaten flour, which is equally palatable, nutritious, and salutary, as that of wheaten flour, and will keep fit for use many years: the same was referred to the provision Committee, to examine and report their opinion thereon to the court.

At a Court of Proprietors, lately held at the India House, a variety of papers was read, relative to the communications which had passed between the Court of Directors and the Board of Controul, respecting regulations of the Private Trade from India; from which it appeared, that arrangements had taken place, which had entirely removed all differences between the Board of Controul and the Court of Directors. The papers then proceeded to detail the plan of extension of the private trade, which was contained in eleven articles, of which the following is the outline:—That besides the 3000 tons already allowed, there should be an addition of 3, 4, or 5000 tons, which should be wholly appropriated for the private trade. That all the produce of the country should be imported by private traders, except piece goods and saltpetre. That the goods exported from India should be delivered into the Company's warehouses, where they should be shipped in due proportions of light and heavy goods. On these goods was to be paid a duty to the Company of three per cent. That in cases where there was not enough of private goods to employ this tonnage, the Company should fill up the residue with *gruff goods*. That none but persons entitled under the 33d of Geo. III should ship goods. All the ships already built in India, to be employed. The copy of the proposed instructions to be sent out to India, were also read. These, among other things, directed, that the ships employed in the Red Sea should make their voyage to Europe, as was agreed by the owners:—that six ships, of from 500 to 550 tons, should be built:—that the crews should consist of two-thirds European seamen: that all the Lascars brought here should be carried home free of expense to the Company; and that the officers should be examined, and be of certain ages.

A Resolution, entirely approving of the conduct of the Court of Directors throughout the whole of this delicate business, was then moved and carried.

Court of King's Bench, June 30.

THE KING V. AITKIN.

The defendant was brought up to receive judgment, for the publication of a libel, contained in a book of shocking and scandalous obscenity, of which he was found guilty.

Mr Park observed, on the part of the prosecution, that in this case, his public duty required that he should say a few words: he owed it as a duty, not only as an advocate in the cause, but as a member of society. General sentiments of compassion for the defendant, he had no difficulty in feeling; but this was one of those cases which called for indignation. The publication for which the defendant stood for judgment, was of such an infamous kind, that the reading of the whole of it was spared at the trial, it being admitted to be such as ought not to be uttered in any language. It was also proper to state, that this very defendant had been under the sentence of the court, for a publication similar to the present—part of which sentence was, "That he should pay a fine of £.200." He had obtained from the Fountain of Mercy a remission of his punishment as to the fine; and this, he said, was an aggravation of the defendant's guilt. He wished it to be taken as a notice, that there was a Society now established, having for its object the suppression of such publications as this, and that they were determined never to slacken in their efforts.

The judgment of the court was pronounced by Mr. Justice Lawrence, who expatiated with great propriety on the enormity of the defendant's case, and then said, that the sentence of the court upon him was, "That he be imprisoned in Newgate for six calendar months; that, during that time, he do stand in and upon the pillory for one hour, in Leicester-Fields, near the north-east corner of that place; that at the expiration of that time, he do enter into his own recognizance of £.500 for his

good behaviour for seven years; and that he be further imprisoned until such security be given.

PROCEEDINGS IN PARLIAMENT.

(*Continued from p.* 408.)

HOUSE OF COMMONS.

April 21.

On the motion of the Chancellor of the Exchequer, the House went into a committee on the bill for restricting the payments in cash at the bank, which it was proposed to continue till the first of March, 1803.

April 26.

Leave was given to bring in a bill to regulate and expedite the sale of the land tax, and to prolong the term fixed for its sale.

The bill for continuing the restriction of cash payments by the bank of Ireland, was read a second time.

April 27.

The House went into a committee on the bill for continuing the tonnage import and export duties. General Gascoyne declared, that the system under consideration would be productive of the worst consequences to our trade. By the present bill, the imposts upon some articles would be greater than the freight, and the export of many would be checked. Tallow and rock salt were instances of this. The present measure would operate as a double impost on the shipping of this country, for it would not only be a heavy burden upon their tonnage in exports and imports, but upon the raw materials of which they were made.

The measure was also opposed by Sir Robert Peele, Lord Sheffield, Mr. Burdon, Mr. Dent, and Dr. Lawrence.

The Chancellor of the Exchequer, in a speech of some length, replied to the objections of General Gascoyne. However government might wish that the necessary burdens should press as lightly as possible on the people, those burdens must be borne. The convoy duty had been cheerfully acquiesced in for three years, and as circumstances had not changed, it was to be expected that the continuance of the tax would meet with approbation. As to the danger of being rivalled by foreign nations, he declared that he did not think it was to be apprehended. He relied on British capital and credit. That the export trade now experienced a stagnation, was true; but this arose from merchants rather choosing to wait till the regular routes were opened, than to send their goods by circuitous ones.

He was followed on nearly the same grounds by Mr. Corry, Mr. W. Dundas, Lord Castlereagh, Lord Hawkesbury, and the Attorney General. The House then went into a committee. Several amendments were proposed by Mr. Vansittart, and received.

April 29.

A Copy of a Definitive Treaty was brought up by Lord Hawkesbury. In laying it before the House, the noble Lord declared, that it was not the intention of government to make any motion upon the subject.

Mr. Windham then rose, and, briefly noticing what had fallen from the noble Lord, declared that he should on Monday next merely explain the grounds on which some future day should be fixed for the discussion.

April 30.

In a Committee of Ways and Means, the Chancellor of the Exchequer proceeded to state the contract which had been made for the lottery of the present year. The practice of low insuring had been found of the most mischievous tendency. The present lottery was so ordered as in some degree to get rid of that evil. It was proposed to have three lotteries within the year, each of which should be drawn within eight days. It was also proposed to consolidate the Irish Lottery with the English. The profit on this contract would amount to £555,000; two thirds of which were appropriated to Great Britain, and the remainder to Ireland. He concluded by moving, that it is the opinion of this committee, that the sum of £.1,455,000 be raised by three lotteries. After some observations, the motion was agreed to.

May 3.

Mr. Windham brought forward his motion for fixing a day to take into consideration the Definitive Treaty. He first adverted to the cession of the island of Elba, the limits of Guiana, and the cession of Louisiana. With respect to the island of Elba, it had been obtained by the most disgraceful tricking and chicanery. The next step in the climax of fraud, was the new boundaries of Guiana. We had stipulated for the integrity of Portugal, which by this article was grossly violated. By the cession of Louisiana, America was laid at the feet of France. On the South, France had no limits but her will, and the whole treasures of the new world must flow into her hands.

The establishment of the Italian Republic, and the sailing of the French armament to the West-Indies, were also circumstances of a most important nature, and which considerably affected the present question. He then went over the same grounds with Lord Grenville, as to Malta, the Cape, and the Prince of Orange, and moved that the Definitive Treaty be taken into consideration on the 18th instant.

The Chancellor of the Exchequer rose in answer to Mr. Windham. Of the island of Elba he should only say, that the cession of it was made by a sovereign power, fully competent to the act. As to Guiana, Portugal had declared herself fortunate in obtaining terms so favourable. That the possession of Lou-

siana by France was a matter of regret, no one could deny, but he could not agree that this possession laid America at the feet of France. With regard to the Italian Republic, no disposition had appeared in the powers of Europe to show disapprobation. Could the armament which had sailed to the West-Indies be to us a matter of regret? Was it not of consequence that the black usurpation should be destroyed? On the other points, the Chancellor of the Exchequer touched in the same manner, and concluded by moving, that the treaty should be taken into consideration on the 11th, instead of the 18th of May. He was supported by Lord Hawkesbury and Mr. Pitt, and opposed by Mr. T. Grenville. The amendment was carried.

HOUSE OF LORDS.

Lord Grenville brought forward the motion respecting the peace, of which he had given notice

The speech of his Lordship was long, animated, and full of argument. It occupied nearly two hours and a half. To him, the Definitive Treaty appeared to depart most importantly from the Preliminary Articles. It could excite in his breast no feelings but those of disgust, of regret, and humiliation. It presented to the world, on the very first view, the picture of national honour sacrificed, of national good faith broken. By the Preliminaries, we were to maintain the integrity of Portugal. Instead of this, we had confirmed the cession of a territory to Spain; and what was more, had given to France new boundaries in Guiana, which would enable her with ease to attain in that country any objects of her ambition Let us now turn to another ally, the Prince of Orange. He too had been shamefully abandoned. We had, indeed, stipulated for his indemnification, but had omitted to notice when, how, or by whom, it was to be furnished. It was scarcely necessary to mention the juggle by which France exonerated Holland from supplying any part of it. He would now call the attention of the House to the Cape of Good Hope By a something called economy, this valuable possession had been surrendered to the enemy in full sovereignty. In periods of war, this cession would be felt severely. The noble Lord then turned to Malta, and entering at considerable length into the history of the Order, he contended that it was now degraded, that great part of its estates out of the island was confiscated, and that the remainder would soon share the same fate. To place the island under the guarantee of Naples, was, in effect, to give it to France.

By the present Treaty, no provision, he urged, was made for enforcing the claims of British creditors; the inhabitants of the ceded countries were abandoned; and, by the article which related to prisoners, we were made to pay for clothing and arming the Russian troops against ourselves But the circumstance which appeared to him more fraught with danger than any he had mentioned, was the non-renewal of ancient treaties: a principle equally new and dangerous: thus we had abolished the old public law The gum trade, and right of cutting logwood, would also be injured or lost; the safety of our East-Indian possessions endangered, and the honour of the British flag impaired. His Lordship then entered into a review of the recent acquisitions made by France in America and Italy; and concluded by moving, that the House should take the Definitive Treaty into consideration on Friday se'nnight.

Lord Pelham declared, that he should reserve his answer till the day on which the question would be debated. That day, he thought, should be Tuesday or Wednesday instead of the day moved by the noble Lord. His Majesty's ministers, he said, had made as good conditions as they were able; and, inadequate as they might be held to be, he flattered himself, that, could the sense of the people be taken, they would rather have the peace, such as it was, than a continuance of the war.

The Treaty was also defended by the Lord Chancellor, Lord Thurlow, and Lord Auckland; the latter of whom pledged himself to prove that our Indian rights could not be injured by the omission to renew ancient treaties.

The Treaty was strongly objected to by the Earl of Carlisle.

After some conversation, the amendment, that the treaty be taken into consideration on Wednesday se'nnight, was put and carried.

HOUSE OF COMMONS.

May 5.

Mr. Elliot moved for different papers connected with the Definitive Treaty, viz. the Treaty of Badajos, that between Portugal and Spain, and copies of any Conventions or Armistices concluded between Portugal and Spain in the year 1801, and communicated to the British government.

Lord Hawkesbury declared, that to the first motion he had no objection, nor to the second, if confined to the Treaty of Madrid; and as to the third, no communication had been made to the British government.

After some observations, the first and second motions were agreed to, and the third was negatived.

May 6.

Lord Temple moved for certain papers relative to the island of Malta. His Lordship stated as his reasons, the change which had been made in the constitution of the order; the loss of the revenues of the knights; the imperfect guarantee which was obtained for the island; and the intrigues which were, and would be carried on by France to obtain possession of Malta. His Lordship then proceeded to consider the usurpation of the Italian Republic, and the cession of Elba; on both which subjects he dwelt for some time. His

Lordship then moved for an account of the revenues of Malta; a copy of the laws of the island, referred to in the tenth article of the treaty; and a copy of the treaty of Luneville.

The first motion was agreed to, but the second and third were negatived.

HOUSE OF LORDS.

May 7.

Lord Spencer, after expatiating on the importance of Malta, and the evil which might result from its falling into the hands of the French, concluded by moving for an account of the territorial revenues and commercial duties of Malta, from its surrender to England to the present time.

The question was put and carried.

May 10.

Lord Minto brought forward a motion for the production of papers relative to the Italian Republic, and the cession of the island of Elba.

In a speech of some length, his Lordship stated, that on the continent, so disgraceful were the terms of peace considered, that when the Preliminaries arrived at Vienna, they were believed to be the fabrication of France. His Lordship next adverted to the establishment of the Italian Republic; the cession of Elba; and concluded by moving an address to his Majesty for such official documents as related to these transactions.

The motion was opposed by Lord Pelham, on the ground that no such documents were in possession of government. The formation of the Italian Republic had, he allowed, excited a great degree of alarm in ministers; but it had been thought imprudent and impolitic to break off the negotiation on that account.

HOUSE OF COMMONS.

May 7.

Mr. Nicholls brought forward his motion relative to Mr Pitt

Tracing his measures from the commencement of the war, to the time of his leaving office, he contended that they were all equally censurable. The war had been undertaken to protect Holland, and deliver the Low Countries: those objects were not attained. A peace was now concluded, which placed France in an alarming situation. At home, the liberties of the subject had been destroyed; and the strength of the country reduced. Every mode of corruption had also been employed. The Honourable Gentleman concluded by moving an address of thanks to his Majesty for having removed the Right Honourable W. Pitt from his councils.

He was followed by Lord Belgrave, who entered into a warm panegyric of the late minister, and in conclusion moved, that the House should pass a vote of approbation of those measures which had been held forth as the objects of censure.

This motion was seconded by Mr. S. Thornton, and gave rise to a long debate.

Sir H. Mildmay moved, as an amendment, that the thanks of the House should be given to the Right Honourable W. Pitt, for his pre-eminent services.

These motions were attacked by Mr. Erskine, who descanted on the conduct of the late ministers, in terms of strong indignation. The same side of the question was taken by Mr. Grey and Mr Fox. Their defence was undertaken by Mr. Wilberforce, Sir Robert Peele, Mr Cartwright, Lord Hawkesbury, Sir H. Mildmay, and other members; who contended that the country owed the preservation of its laws and religion, and the king that of his crown, to the measures of Mr. Pitt: that his conduct had displayed the highest integrity and political wisdom, and that he had been, in every sense, the benefactor of his country.

The original motion was negatived by 224 against 52. The two amendments were then withdrawn, and formed into separate motions, which were carried by the same majority. It was proposed by Mr. Fox to include the names of Mr. Dundas, Mr. Windham, Lord Spencer, and Lord Roslin. With this Mr. Wilberforce concurred. It was, however, negatived. Mr. Grey moved to add the words, "by which means the present administration were enabled to conclude a safe, honourable, and glorious peace!" This also was negatived

The House did not rise till half past six in the morning.

May 11.

General Gascoyne moved for several papers relative to our West India possessions. By the non-renewal of treaties, he urged that we were precluded from that trade on the coasts of Honduras and of Senegal, which was necessary for our manufactures He then adverted to that article of the treaty by which British subjects were empowered to withdraw themselves from the possessions restored to the enemy. This he asserted to be ineffectual. He therefore should move for a copy of any explanation which might have taken place between the two governments on this subject.

Lord Hawkesbury contended that every thing had been done by his Majesty's ministers that was possible, but that it was necessary in negotiating to consider the whole, and on that ground it might sometimes be necessary to concede a part; that those British subjects who invested property in conquered colonies were not entitled to a high degree of consideration, since they vested their property under all risks. He, therefore, opposed the motion, which was negatived.

A second and third motion, for an account of dying woods, gums, and mahogany, imported into Great Britain, was carried.

HOUSE OF LORDS.

May 13.

The order of the day being read for taking the Definitive Treaty of Peace with France into consideration:

Lord Grenville entered into a minute exposition of the various points left unprovided for by the Treaty; as Malta, the Cape of Good Hope, Cochin, Louisiana, Honduras, Senegal, the Brazils, the Navigation of the Eastern Seas, and the French claims in the Peninsula of India; and having dwelt on these and a variety of other topics, he concluded a speech, which occupied about four hours, with moving, that an Address should be presented to his Majesty, stating that their Lordships fully acknowledged his Majesty's prerogative to make peace and war, and that they would enable him to fulfil the engagements he had entered into; but that they could not help expressing their regret at the concessions made by this country; that they, however, relied on his Majesty to resist any attempts to encroach upon our maritime, colonial, or commercial rights; and that they would place at his Majesty's disposal adequate means of guarding them.

The Duke of Norfolk was of opinion, that if the address moved by the Noble Lord was carried, it would be tantamount to a declaration of war.

Lord Pelham said, the Arrangement relative to Malta, he conceived to be the best calculated to secure our rights in that quarter; that our right to cut logwood in the Bay of Honduras, did not depend on the Treaty of 1763, but on the arrangement, by which, in exchange for that acquisition, we ceded a settlement on the Musquito shore; and our right to the gum trade of Senegal, depended on the arrangement by which the limits wherein it was to be exercised had been ascertained. He moved to leave out all the original motion, except the word "that," and to substitute an Address, generally approving the Definitive Treaty, and expressing a confidence on his Majesty's exercising that vigilance which the state of affairs in Europe might require

Lord Mulgrave seconded this amendment; which was supported by Lords Auckland, Westmoreland, and Ellenborough.

Lords Carnarvon and Darnley spoke in favour of the original motion, on the ground of the essential difference between the Preliminary articles, and the Definitive Treaty.

The Lord Chancellor entered into an inquiry as to the merits of the Treaty, which he in general approved.

On the question being put on the Amendment, the numbers were—Contents, 122—Non-Contents, 16.

Lord Pelham's motion was then put, and carried without a division.

Lord Holland then moved, that the omission of seizing the different opportunities of making peace, and of accepting the proposals of the First Consul to that effect, led to that state of things which induced the acceptance of the present terms of peace; which was negatived without a division; and at eight o'clock in the morning the House adjourned.

HOUSE OF COMMONS.

May 12.

The House having resolved itself into a Committee of Ways and Means, Mr. Corry said, that the supplies already voted amounted to £4,641,000, to meet which, the Ways and Means of Ireland were as follow:—

Revenue - - -	£3,000,000
The Loan - - -	2,161,000
The Lottery - - -	200,000

A further supply, however, being necessary, he had negotiated a Loan upon terms that would afford satisfaction to the House. He had borrowed the money, being £1,500,000, at an interest of only £3. 16s. 3d. per cent. He concluded with moving, that £1,500,000, be granted to his Majesty, by way of Loan, for the service of Ireland. Agreed to.

Sir Robert Buxton presented a Petition from the Sierra Leone Company, stating the losses the company had sustained, and praying relief. The petition was referred to a Select Committee.

Doctor Lawrence expressed his astonishment that in the Treaty of Amiens no provision was made for the security of our possessions in India, against any attempts of the French, and said he should move for a variety of Papers, from whence it would appear that the most serious consequences were to be apprehended from the omission in the Definitive Treaty to re-establish and confirm our rights in India. He moved that the Directors of the India Company be ordered to lay before the House a statement of the several acquisitions made by France on the coasts of Coromandel and Orixa, from 1748 to 1763.

The motion was opposed by Mr Dundas, Lord Hawkesbury, and Mr Jones; and supported by Lord Temple and Mr T. Grenville.

The above, and a number of other motions, by Dr. Lawrence, for papers relating to India, were negatived without any division.

May 13.

The Order of the Day being read for the House to take into consideration the Definitive Treaty of Peace—

Mr. Windham went into an extensive inquiry, as to the effect which the Treaty was calculated to produce upon the commercial, naval, and territorial interests of this country. As there was no stipulation with respect to how Malta was to be possessed, it was probable it might be occupied by ships of other nations, while our's were excluded; the option of the Cape of Good Hope being a free port, was in reality left to France and not to Holland; serious injury was to be apprehended from the vague stipulations in regard to Guiana; and as to the Italian Republic, that circumstance alone would have justified a renewal of the war. He believed that the peace was concluded upon the chimerical notion,

that France would be contented with her acquisitions, and not meditate the invasion of the commercial rights of this country; but we have had a war of arms, and were now to expect the war of the Custom House, as the French were directing all their efforts against our commerce. Having expatiated on the consequences to be apprehended from omitting the renewal of former Treaties, he was proceeding to recapitulate the conduct of the late war; when he was called to order by

Mr. Pitt, who observed, that it would not be consonant to parliamentary usage, to advert to the conduct of the war.

Mr. Windham proceeded, and endeavoured to prove that the war had been successful, and that the peace was concluded upon terms by no means corresponding with what we were entitled to demand. He wished the people of this country to be alive to the dangers which threatened them, to rouse their energy and patriotism, and be on their constant guard against the destructive principles of France. Mr Windham concluded by moving an Address to his Majesty, exactly similar to that moved in the other House by Lord Grenville.

Lord Hawkesbury replied to Mr. Windham, generally vindicating ministers, and contending that the Honourable Gentleman had only taken up those points of the Treaty which seemed to some gentlemen liable to objection, altogether omitting those which were favourable to the country. That peace was desirable, could not be contested; and as to former treaties not being renewed, he would observe, that as the other powers had not revived their treaties, it would have been injurious to this country to have insisted on the right of such renewal. His Lordship concluded with moving an Amendment, thanking his Majesty for having laid the Definitive Treaty before the House, and assuring his Majesty that the House highly approves of the same, and will afford their zealous support for its preservation.

Mr. Grenville opposed the Amendment, on the grounds laid down by Mr. Windham.

Mr. Dundas was of opinion that Malta and the Cape of Good Hope, ought, on no considerations, to have been restored; but in all other respects approved of the Peace. The Debate was adjourned.

May 14.

Sir William Young enlarged upon the difference between the Preliminaries and the Definitive Treaty, and censured such deviations from the original basis of the negotiation. He could not contemplate the rapid aggrandizement of France without the most serious alarm After having gone over nearly the same ground pursued by Mr. Windham, he urged ministers to be attentive to maintaining such a military establishment, as would enable this country to re-assume hostilities with security and effect, whenever it should become necessary.

Lord Castlereagh observed, that though we restored the naval stations in the West Indies to France, we have an equivalent in Trinidad. Every precaution had been taken for the regulation of Malta. We could never be in want of ports in the Mediterranean in peace. The fears expressed of France hurting our commerce, he conceived to be unfounded; France not being able to supply her own colonies. Speaking of the events that have lately taken place in St. Domingo, his Lordship stated the population of that island to be reduced from 500,000 to 200,000 inhabitants; observing, that to restore the population, the mother country must have recourse to a fresh importation of negroes, which, at the rate of £60 per head, would cost £18,000,000 sterling. With respect to the general state of our commerce, it was not likely to be more unfavourable after the peace, than during the war; and should a renewal of it become unavoidable, we had strength and resources adequate to the contest.

General Maitland and the Master of the Rolls, supported the Peace Lord Temple and Dr. Lawrence spoke against it.

The Chancellor of the Exchequer admitted some of the defects complained of in the Treaty, as well as the difference between that and the Preliminaries; but would put it to the justice and candour of the House, whether it was prudent to advise his Majesty to make such a peace. He saw no disposition in the French government to interrupt the harmony re-established between the two nations; and to ensure its permanency, it would be prudent for the country to maintain such an attitude as would secure her from insult.

Mr. Sheridan went into an extensive examination of the conduct of the late administration, which he condemned with much severity, occasionally indulging sallies of irony against Mr. Pitt, and his colleagues in office, which occasioned repeated bursts of laughter. Having thus raised the spirits of the House, Mr. Sheridan said, that as he could not approve either of the motion or the amendment, he should beg to move an amendment: "That the omission of various opportunities of negotiating a peace with advantage to this country, appears to this House to have led to a state of affairs which justifies the painful sacrifices which his Majesty has made for its attainment."

The question being put on Mr. Windham's motion it was negatived, by a majority of 276 against 20; after which, Mr. Sheridan's amendment was negatived.

The question, as amended by Lord Hawkesbury, was then put and carried.

Adjourned at Half past Four o'clock.

OBITUARY.

THE Widow of the late President Washington died at Mount Vernon the 23d of May last. A new York paper, in announcing the event, thus speaks of the deceased:—"The worthy consort of the *first of men*—she shared his anxieties—she soothed his cares—she conciliated for him and for herself the affections of her country, and has left a name that will be respected and beloved by the citizens of these States, while superior excellence continues to command their approbation.

June 27. Thomas Harrington, Esq. of Waltham Hall, Essex, walking in the Green Park, suddenly dropt down in a fit of apoplexy, and in a few minutes after expired in the arms of a gentleman whose humanity led him to his assistance. Mr. Harrington was the author of several medical tracts

Mr. John Coulson, of Hull, brother to the Mayor of that town, attending divine service at the Holy Trinity Church, fell down in his pew, and instantly expired.

The Rev. Mr Norton, Vicar of Folesworth, in Warwickshire, unfortunately fell from his horse, and broke his neck.

On the 13th of last month died at Lausanne, in Switzerland, Maximilian de Cerjat, Esq. a gentleman of distinction in that country, who was so beloved and respected there, that all classes of people united in giving the strongest marks of their respect for his character, and their concern for his death. The shops were shut, and the whole town accompanied his body to the grave. In his youth he married an English lady of large fortune, with whom he lived for above twenty years in Lincolnshire, where he was no less esteemed and respected than he appears to have been in Switzerland; but the love of his own country and family, so rooted in the breast of all the natives of that once happy country, carried him home about twenty years ago. He has left a widow and five children, (all born in England,) three of whom are sons, and all three Lieutenant-Colonels in the service of this country.

The Rev. Mr. Turnough, Vicar of Gamlingay, Cambridgeshire.

In Dublin, Hamilton Gorges, Esq. Representative in Parliament for the county of Meath.

Lately at Allerthorpe, Yorkshire, the Rev. Mr. Clarke, Rector of Goodmanham, near Market Weighton.

June 3, aged 20, at Colsterworth, Lincolnshire, Miss Mary Musson, whose marriage to a young gentleman of respectability was to have taken place on the Monday following.

June 17, at Bungay, in his 77th year, the Rev. Peter Routh, 49 years Rector of the consolidated Parishes of St. Margaret and St. Peter's, South Elmham, in Suffolk, and 50 years Vicar of Wicklewood, in Norfolk.

June 19, at Spring Hill, near Birmingham, aged 78, the Rev. James Pratchet, Rector of Holgate, Shropshire.

June 20, at Castleacre, the Reverend and learned James Thom, Rector of Southacre, in Norfolk.

June 24, at Buxton, Thomas Butterworth Bayley, Esq. of Hope, near Manchester.

June 29, suddenly, at Putney, in Surrey, where he had arrived but a few hours before, the Reverend David Ormond.

June 30, at Oxford, Mrs. Dowson, relict of the Reverend Dr. Dowson, late Principal of St. Edmund Hall.

June 28, at Abbotts Ripton, Huntingdonshire, after two days severe illness, of a scarlet fever and sore throat, Mrs Trollope, wife of the Rev. T. D. Trollope, Rector of that parish.

June 29, at Newcastle, Charles Brandling, Esq of Gosforth, late one of the Representatives in Parliament for that town.

A few days since, Richard Bleamire, Esq. of Penrith, Cumberland, in the 99th year of his age, father of Mr. Bleamire, the Police Magistrate of Hatton Garden; who during his long life never experienced an hour's illness.

At Hadnock-house, near Monmouth, aged 62, the Reverend Philip Griffin, LL. D. Vicar of Warnford, Hants, and son of the late Admiral Griffin.

Lately at Bristol Hot Wells, Mrs. Hawtayne, wife of the Reverend William Hawtayne, Rector of Elstree, Herts.

July 1, at Dulwich, John Rix, Esq. many years Accountant General in the excise office.

July 6, at Englefield-green, Egham. Mrs. Christian Amiel, aged 84, remarkable for her sufferings and losses during the American war.

July 10, at Andover, Mr. Fennell, the senior Member of that Corporation, aged 80.

July 11, at Eton, in his 86th year, A. Angelo, Esq.

July 12, in Howland-street, Lieutenant-general William Spry, Commandant of the Corps of Royal Engineers.

In the 66th year of his age, the Reverend Thomas Hindmarch, Vicar of Hayton, near Pocklington.

In Queen Square, Westminster, in the 85th year of her age, Mrs. Ann Cracherode.

In Great Russell Street, Bloomsbury, Ann Fothergill, spinster, in the 85th year of her age, sister to the late Dr Fothergill.

Captain William Lindsay, of South Shields. He was found dead in his cabin, to which he had retired quite well.

At his house, in Great Marlborough Street, Dr. Garnett.

At Homerton, Mrs. Sarah Albert, in the 97th year of her age.

Mrs Metcalfe, of Tottenham, aged 77.

At Balgan, near Neath, Henry Bewicke, Esq. son of Calverley Bewicke, Esq. of Clapham.

At Green Mount, near Antrim, in Ireland, aged 89, T. Thompson, Esq.

Lately at Wargrave, Berks, the Reverend Mr. Tickell, Rector of Gawsworth, in Cheshire, and East Mersea, in Essex.

Last week, at the Rectory House in Appleton, Berkshire, William John Brickenden, D. D. Rector of Appleton and Eaton, Vicar of Minety in Wilts, and formerly Fellow of Magdalen College, Cambridge.

July 13, the Reverend Henry Ellis, Rector of Sutton, near Rochford, Essex.

July 20, in Stanhope Street, in the 76th year of his age, the Right Honourable Isaac Barre, Clerk of the Pells.

Same day, in Canterbury Place, Lambeth, in her 77th year, Mrs. Ann March, sister to the late Mr. Robert Cartony, of the Strand.

July 20, in Bedford Row, the Lady of the Reverend Thomas Heathcote, Rector of Stone, in Kent; she was the youngest daughter of the late Right Honourable Sir Thomas Parker, Lord Chief Baron of the Court of Exchequer.

July 22, in Piccadilly, Dr. Parker, Rector of St. James's Parish.

ANSWERS TO CORRESPONDENTS.

After having read the Letter of Veritas with much attention, we do not feel convinced that it would be right to quit that middle path which we have professed to take, and which we think has been consistently held. We hope it will serve in some measure to allay any "turbulent emotions," to which our conduct in this respect may have given birth, if we assure Veritas that we most firmly believe that no man can "attain to everlasting felicity," unless through grace he obey the Gospel call, "be justified freely, be made the Son of God by adoption, be made like the image of his only begotten Son Jesus Christ, and walk religiously in good works."

Antipapa and C. L. will appear in our next.

The Letter of Bishop Horne will find a place.

The Poetry of J. and M. T. will not suit our work.

Philos Aletheias; J. W.; J. G. D.; A Constant Reader; Wayring; and Consistent, have been received.